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## LANGUAGE: ITS NATURE AND FUNCTIONS.

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### INTRODUCTORY NOTE.

THE following essay on Language, especially the first chapter, was originally designed to be introductory to the study of English grammar—one of the branches of a three-years' course in science and philosophy pursued by the "high class" in the New York Institution for the Deaf and Dumb.

In preparing it for publication, at the instance of others, the writer has somewhat modified the first part and very much expanded the second, taking occasion to discuss some questions of less interest to deaf-mutes, perhaps, than to their instructors, and to others who are fond of such inquiries.

Since the essay was written, the author has read, for the first time, Prof. Whitney's learned lectures on Language and C. Marcel's admirable little book on the "Study of Language,"* and has found some of the ideas which he had advanced, supposing them to be original with himself, expressed by these authors. He is happy to find these and other views of his supported by such able scholars and writers.

He avails himself of this occasion to commend the observations and arguments of M. Marcel to all teachers and learners of foreign languages, and especially to those whose business it is to lead deaf-mutes to a knowledge of the English—which to them is a foreign language—as well worthy of their serious consideration.

It is a most difficult undertaking to give to a class of deaf mutes even a fair knowledge of verbal language, and a tolerable facility in the use of it. The obstacles to complete success are well-nigh insuperable. To

*Reviewed in the *Annals*, vol. xiv, p. 193.

attain to any moderate degree of success is enough to test the skill and patience of the wisest and best of teachers.

But is it not possible that the meagerness of the results so often secured and deplored by such teachers may be chargeable more to the methods employed than to the difficulties inherent in the work, or to their lack of skill and faithfulness as instructors?

There is a very strong tendency, especially with those teachers whose minds have been disciplined by education, to pursue the scientific rather than the natural method with their pupils; to adopt not only a philosophical plan of teaching, but to endeavor to make their pupils acquainted with the philosophical rules and principles of the language before they have acquired any familiarity with its use; to discard the method by which other children become expert in the use of their own vernacular or any other language, or indeed in any other art whatever—by imitation and practice—with the idea of accomplishing their object by making them adepts in the philosophy of the language. But this is to reverse the order of nature, which is, first, to learn how to do a thing, and then, if at all, to learn the philosophy of it.

These two kinds of knowledge are quite distinct. The latter is by no means necessary to the former. The child does not need to be taught the scientific principles of equilibrium, dynamics, hydrostatics, pneumatics, the composition and resultant of forces, etc., in order to know how to stand and walk and run, to swim, to fly his kite, to play ball or marbles, or to practise any art. It is not necessary for a man to become a philosopher before he can become a respectable mechanic. Neither is it necessary to make grammarians of our pupils in order to their becoming expert in the use of language. If they can become both, it is well. But the latter is vastly more important than the former.

Grammar is a science, and like all the other sciences it is useful in its place. But like the study of rhetoric or logic or mental philosophy, or any other science, its place is rather at the end than at the beginning of a course of education. Indeed, there is hardly any other science that requires more maturity of mind, or a higher power of analysis, or a closer discrimination. Its rules and principles are too metaphysical and subtile, and too vague and fluctuating for a child to apprehend and apply them.

But it is not the time or place to discuss this question in this brief note. With the article on the "Acquisition of Language," in the last number of the *Annals*, the writer fully agrees. It is a question of no ordinary importance to all teachers of language, but especially so to teachers of deaf-mutes. And the writer of this could not lose the opportunity of again calling their attention to it, with the hope of contributing something to promote what he believes to be the only true method.

## Chapter I.

### *The Nature of Language.*

The operations of the mind, being invisible, need, like the mind itself, to be embodied in order to be manifested and per-

ceived. This embodiment or sensible expression of our thoughts and feelings is called *Language*.

This word is derived from the French word *langue* and the Latin *lingua*, signifying tongue. It originally meant speech, or the vocal expression of ideas by means of the tongue.

But we are not restricted to speech. There are many other ways of expressing our thoughts and feelings; but as speech is universal, and the most important of them all, the word Language is made to cover them all. Language, then, is the objective manifestation of the invisible operations of the mind.

If we had no mental operations we should need no language, and we need one no more copious than will suffice to express such thoughts and feelings as we have.

It is said that we are distinguished from the brutes by the possession of language and the power to use it. This is true in regard to what may be called conventional, but not in regard to natural language. For all animals, so far as they have thoughts and feelings, have the power of manifesting and communicating them to others. We hold intercourse with them to a limited extent, and they with each other by what may be called natural language.

Language in its various forms may be classified in many different ways.

First. The most obvious classification is that to which we have already referred—into *Natural* and *Conventional* language.

1. *Natural language*, as the term implies, is that method of expression which nature suggests, such as is instinctive and naturally common among any class of social creatures, however high or low in the scale of being. It includes the various motions and cries by which animals give expression to their feelings, desires, and emotions of fear, pleasure, and pain, and by which they call their young, and warn them of danger, as well as the more elaborate methods used by human beings for the same purpose; such as ejaculations, gestures, signs, symbols, and pictures.

This natural language is self-interpreting, is subject to no law, and needs no grammar.

2. Conventional language includes all the many other methods that have been devised, elaborated, and agreed upon among men for the purpose of representing objectively the invisible operations of their minds and of communicating ideas to each other.

Speech, no doubt, has its foundation in nature, and some words in almost every language may be self-interpreting, but every spoken language is essentially conventional, and can only be understood by being learned.

So, also, a written language may contain some natural pictorial elements among its characters, but all written languages are conventional, and need to be learned before they can be understood.

The language of signs, so called, in use in our institutions for the deaf and dumb, is founded in natural pantomime, but when elaborated and systematized for the more precise expression of ideas, it becomes a conventional language, and is unintelligible to those who have not learned it.

Every conventional language is subject to certain rules more or less peculiar to itself.

The principles and rules for the correct use of any language, taken together, are called the Grammar of that language.

Second. All language may be classified as *Living* and *Dead* language.

1. Living languages are such as are current and in actual use at the present time.

The number of such languages is great. If we were to count all the various dialects and different forms of speech in use among all the nations and tribes of the human family as so many distinct languages, there would be at least 3,000. But many of these are nothing more than branches or variations of one common language, and many others, though distinct from each other, are so insignificant and limited in their use as to be hardly worth counting. There are less than 100 really important independent living languages in the world. Indeed, if one were to become acquainted with half of this number in their spoken and written forms he would have access to all that is valuable in literature, and be able to hold communication with all but the smaller and savage tribes of the world.

The more important languages of Europe and America are the English, German, French, Spanish, Portuguese, and Italian languages. After these come the Dutch, Scandinavian, Russian, Polish, Hungarian, Greek, Turkish, etc.

Among the more important languages of Asia are the Arabic, Turkish, Armenian, Persian, Burmese, Mahratta, Tamil, Chinese, Japanese, Mongolian, and Malay languages.

In northern and central Africa the Arabic is very extensively used, also the Berber, the Coptic, and the Turkish Ethiopian, and a variety of rude and insignificant tongues are spoken in the southern portions of the continent.

2. Dead languages are such as were once in use, but are no longer current.

There are many such languages, but the old Greek, Latin, Hebrew, and Sanscrit are the most important of them all. These, especially the two former, are called the Classic languages. They are the store-houses of ancient literature, and are studied much at the present day on this account, and also because they are the parents of many of the living languages.

THIRD. Another classification often made is into *Ancient* and *Modern* languages.

But these terms are quite indefinite, for some of the most ancient are still living, as the Arabic and the Chinese; some of the more modern are already dead, others are fast going into disuse, and giving place to such as are more perfect; many others are dying out with the races that use them, and others still are in a transition state from one form to another, as the people who use them are rising from a state of barbarism to civilization.

All of our principal modern languages are more or less indebted to the ancient dead languages. Some of them are substantially the same, with only such modifications and changes as time has wrought. The modern Greek is substantially the same as the ancient Greek. The French, Italian, and Spanish, though now distinct from each other, all had their origin in the old Latin. The English had its foundation in the old Celtic and Saxon languages, now dead, and it still retains many Saxon words. But it has undergone almost a complete transformation within the last few centuries. Words and phrases from all the principal ancient and modern languages have been incorporated into it. It now embraces 120,000 words, and is probably the most copious language in the world.

FOURTH. The division of languages into (1) Oriental, (Eastern,) including the chief languages of Asia; (2,) Occidental, (Western,) including the chief languages of Europe and America; and, (3,) Barbarous, including the languages of the inferior and uncivilized races, is sometimes made for the purpose of comparison. But it is not important for us to consider it further at this time.

FIFTH. All languages may be divided into *Native* and *Foreign*, according to the stand-point of every individual.

One's native language is that which he first learns to use in his childhood. It is also called his vernacular, or his mother tongue. All other languages are foreign to him. It requires no conscious effort for a child to learn his native language. It comes to him as naturally as walking or eating. Indeed, he cannot help learning it.

It is only when one sets himself later in life to the acquisition of a foreign tongue that he experiences any difficulty, and this difficulty increases the longer the task is deferred.

The thoughts and utterances of children run naturally into the channel of the language they hear spoken around them. It is no uncommon thing for a child to speak two or three languages with equal facility. He has caught one from his mother, another from his father, and a third from his nurse, or his associates, perhaps. In this case the child may be said to have more than one native or vernacular tongue. In those countries where two or more languages prevail, the children naturally learn to speak them all. In Belgium, for instance, where the French and Flemish run side by side, like the two branches of a river in one channel, without mingling their waters, both languages are vernacular to the inhabitants.

On the other hand, deaf-mutes, wherever born and reared, cannot be said to have any vernacular, but the simple language of pantomime, which nature teaches them. To them all other languages are foreign. And when, later in life, they are set to learning the language of their native country, they find all the difficulty which we experience in acquiring a foreign language after the period of infancy is past, but still greater difficulties in the lack of that sense through which all languages are most easily learned, and the fact that all our languages in their written form—which is the only form most of them are capable of learning at all—are phonetic instead of being ideographic. The alphabetic characters given them to combine into words were designed to represent sounds, of which they can form no idea.

SIXTH. The various forms of language may be philosophically classified according to the various senses to which they are addressed, as follows: Language addressed to the sense of *hearing*, *sight*, *touch*, *taste*, and *smell*.

These are the only avenues through which we can receive any

communication from the world without to the mind within. If it were possible for a company of persons to exist with all of these avenues closed, they could hold no communication with each other whatever, nor could they gain any knowledge of the world about them. They would have no more use for any kind of language than so many trees. Now, let any one of these five avenues be opened, and they must communicate with each other, if at all, through this alone. But they who have the use of all their senses can employ them all, or select that which is the most convenient for communicating with each other. But when one is wanting, or even more, as is sometimes the case, we are restricted to those that remain.

I. That which stands first in importance in its relation to language is *hearing*.

1. Speech or language addressed to the ear is not only the most convenient mode of communication among men, but it is the most natural and the only one that is universal.

Sound is evidently the most natural vehicle and the ear the most natural receptacle of thought. Recent experiments by Professor Donders serve to show that the nerves of the *ear* are better conductors of sensations to the brain than those of the *eye*. In making observations and recording the instant of their occurrence a brief time necessarily intervenes. This varies with different persons, but is uniformly the same with the same person, and is called his "personal equation," for which allowance must always be made in nice calculations. It is found that this interval is always greater in observations made with the eye than with the ear in the ratio of 0.09 to 0.05 seconds.

There is such a natural correlation between the tongue and the ear, and they both are so immediately connected with the mind through the brain, as to give to speech the pre-eminence over every other form of language. Whatever other methods are employed for special purposes or to meet special cases, speech, whenever it is practicable, will never give place to any other.

2. As there is a great diversity among the various races and tribes of the human family, so there is an equal diversity in their languages, and to some extent their language is a reflection of their character. A rude people, of but few ideas, will need but a few words to express them. A refined and cultivated people must have a language sufficiently copious to

express all their thoughts. Hence the language of a warlike people abounds in war terms; of a commercial people, in commercial terms; of an agricultural people, in agricultural terms; of a religious people, in religious terms; of a scientific people, in scientific terms, etc.

But we cannot attempt to compare the various spoken languages of the world with each other, nor even to classify them. It must suffice to say, in general, that some of them are very poor and meagre, while others are rich and affluent; some are soft and musical, others harsh and discordant; some are better adapted to poetry and song, others to philosophy and science; some abound in monosyllables, others in polysyllables; in some there is a separate word to express almost every shade of thought, in others different shades of thought are expressed by inflexions of the same word; some are simple in their structure and easily learned, others are more complicated and difficult.

It is the opinion of many learned scholars that all the various languages of the world had one common origin, and that the original language was not invented by man, but given to him by God at his creation. Many plausible arguments are offered to support this opinion. It is certainly remarkable that all languages, even those of the most ignorant savages, should be so systematic and regular. It would seem to be beyond the capacity of a barbarous people to construct such a language, and equally improbable that a grammatical language should have grown up hap-hazard, without any controlling mind to arrange it and subject it to rules. And in reply to the argument that languages so diverse could not have been originally one, it is said that this is no more improbable than that people so diverse should have descended from one common stock. It is certainly true that not merely words, but whole languages, undergo great changes in the course of time. Let two colonies speaking the same language be separated for a long time and be subject to different conditions and influences, and each will come at length to speak a dialect of its own quite unlike the other, and both distinct from that of the stock from which they came.

The old Latin language is evidently the parent of many of the languages of southern Europe, and also many of the languages of central and northern Europe are of Gothic origin, and the Russian, Polish, Bohemian, Illyrian, and Croatian languages belong to the Slavonic stock.

One or two illustrations out of a multitude must suffice to show what transformation words undergo from age to age in passing through different languages. Who would guess that the word *wig* came originally from the old Latin word *pilus*, signifying hair? But it is said to have come thus: Latin, *pilus;* Spanish, *pelo, peluca;* Italian, *perrucca;* French, *perruque;* English, *peruick, perwig*, and then, by contraction, *wig*. Or who would suppose from any present resemblance that our word *tear* descended from the Latin *lacrima?* The ancient form was *dacrima*, corresponding with the Greek *dakru*, for *l* and *d* are often interchangeable in Latin, and then in the Gothic it becomes *tagr*, and in the English *tear*. The English word *bishop* and the French *évêque* were both derived from the Greek *episkopos*. Our word *alms* comes from the Greek *eleēmosunē*, etc.

The languages of Europe were all undoubtedly of Asiatic origin. The principal languages of northern Africa, and many of the more barbarous tongues of central and southern Africa, and of America and Oceanica, seem to have been derived from the same source, and it is quite possible that all these old Asiatic languages may have had their origin in the ancient Hebrew, which many suppose to have been the primitive language.

But these speculations are rather curious than practical, and it is not necessary to pursue them further.

II. *Sight* comes next after hearing in its relation to language. Though language addressed to the eye is less natural and less convenient for social intercourse, it possesses many advantages over that addressed to the ear, and is necessary to civilization.

Among the various forms of visible language there is even a greater diversity than among those that are audible. But they may all be arranged under two distinct classes, viz: those that are *ideographic*, representing ideas directly to the eye, and those that are *phonographic*, representing sounds or speech, also to the eye, and only indirectly representing the ideas which the sounds express.

1. *Ideography* comes first in time, and belongs to a ruder state of society.

(1.) Gesture or pantomine, the first of the ideographic languages, was no doubt coeval with speech. It is useful as an adjunct of speech, and serves to supplement the poverty of spoken language, and to give point and force to what is spoken.

It also enables us to address the two senses of hearing and sight at the same time.

It is the natural vernacular of the deaf and dumb, and is employed in many of our institutions for their instruction. It is capable of a high degree of cultivation, and of being made as expressive and as complete and exact as any spoken language. It would, no doubt, have received much more attention and a higher degree of cultivation in our schools for the instruction of deaf-mutes were it not desirable to discourage the use of this, their own peculiar vernacular, that they may become more familiar with the vernacular of those who hear and speak.

But gestures, however expressive, are as transitory as speech, and both are limited in their range. If we wish to converse with those who are at a distance, or to put our thoughts into a permanent form, we must seek some other mode of expression. It is impossible for any people to have a literature, or to make any records, or to advance in civilization, without some fixed, visible language. Hence we find men everywhere, as the first step towards civilization, seeking some method of gathering up the evanescent sounds and signs by which they express their thoughts in order to put them into a permanent form. It would be interesting and profitable to trace the history of their efforts, but we can only briefly indicate them.

(2.) The next step brings us to *pictures*. It is quite possible to say many things by means of pictures, and even by an ingenious arrangement of them to tell a connected story. We often see this done in some of the publications of the present day. The ancients made large use of them, before they knew any better method, for recording events and perpetuating the memory of their deeds of valor. Such pictures, rudely carved upon marble slabs, rocks, and monuments, are now found in great abundance among the ruins of old Egypt, Assyria, Chaldea, and other primitive nations.

Pictorial illustrations, maps, and charts are very largely used in the periodical and popular literature and school-books of the present day, and, like gestures accompanying speech, are very useful in giving vividness and force to what is described in another way at the same time. But they require too much time, and are too indefinite and unmanageable to answer the purpose of a written language by themselves alone.

(3.) After the pictures come the Sacred Characters, or Hiero-

glyphics, so called. These are a sort of short-hand pictures, reduced to a few distinguishing marks for the sake of convenience and brevity. To these were added other symbolical and tropical characters, as an *eye*, with a *sceptre* underneath, to represent a king; a flying *hawk* to signify the wind; a *circle* to signify eternity, etc. Such hieroglyphics were in use among the Mexicans when this country was discovered. They were largely used by many of the half-civilized nations of antiquity before the alphabet came into use.

The Chinese written characters appear to be hieroglyphic. They are certainly not alphabetic. They probably all had a pictorial and symbolical origin. They are now rather *ideographic* than *phonetic*. They do not primarily represent sounds, but ideas, to which the people give sounds when they translate them into speech; but these sounds are not the same in different parts of the Empire. It is said the spoken language of the people of one province is not intelligible to those of another; but the written language is the same, and everywhere intelligible throughout all the provinces alike.

(4.) The last of the ideographic languages to be mentioned is that of signals, marks, and signs, more or less arbitrary, as the Arabic numerals 1, 2, 3, 4, 5, etc.; signals that pass between vessels at sea by means of flags of various colors, variously arranged, and different colored rockets, and also along the line of railroad by means of figures variously placed, and many other signs still in use. It would be easy to devise such characters in great numbers, each of which would represent a separate idea; but it would be difficult to make them conventional, or to remember them or the ideas they were intended to represent.

It would hardly be practicable to make such arbitrary marks alone by themselves answer the purpose of a written language, but they are very useful when used in connection with other kinds of writing.

Few persons stop to consider how extensively these conventional ideographic characters are used, or in what respect they differ from phonetic writing. Standing for ideas, they are the same in all languages, and are quite independent of speech. So far as they are used they serve the purpose of a universal visible language.

They are employed in arithmetic, algebra, and in all mathematical and geometrical calculations, to represent numbers and

their relations to each other. Mathematical books are made up almost entirely of such conventional signs; such also are the staves, bars, clefs, dots, strokes, slurs, and signatures of our books of music. They are used in chemistry to denote the various elements and their combinations. They are used in astronomy very largely to represent the signs of the zodiac, the planets, the stars, their magnitude and number, their movements, position, and relation to each other. The merchant uses them in his accounts, the physician in writing his prescriptions, the printer in punctuating his copy, and the proof-reader in correcting it for the press.

All these signs stand for ideas, and have no relation to any spoken or other written language whatever.

The cardinal numbers are expressed vocally by a different word or sound in different languages, and they are written out according to their pronunciation in each of these languages.

The Englishman says and writes *one, two, three, four, five*, etc.; the Frenchman, *un, deux, trois, quatre, cinq ;* the Italian, *uno, due, tre, quattro, cinque ;* the Spaniard, *uno, dos, tres, cuatro, cinco ;* the German, *ein, zwei, drei, vier, fünf ;* the Hollander, *een, twee, drie, vier, vyf ;* and so of others, each in his own vernacular; but when they would represent these numbers visibly, without any reference to any spoken language, they all alike write 1, 2, 3, 4, 5.

It is the same with all other ideographic characters. They are quite distinct from the other visible characters which we come next to consider.

2. *Phonography*, or sound-writing.

The transition from the use of ideographic to phonographic characters is very great. It marks a new era in the history of any people. These characters are usually called alphabetic, and the whole series, taken together, the alphabet, (after the names of the first two letters, *alpha, beta*, in the Greek alphabet.) By employing such characters to represent sounds instead of ideas any spoken language may be made visible, so that it can be used under two forms, the audible and the visible.

Phonograpic words are related to spoken words as photographic pictures are to images in a mirror—they both are the permanent embodiment of what is evanescent.

To analyze the various articulations of speech, and to invent a series of characters to represent them all, so perfectly that by

simply combining them in various ways all the many words of any language may be stenographed or made permanently visible, is a wonderful achievement—too wonderful, as many think, to have had a human origin in a rude age, or, indeed, in any age of the world.*

Hence, many scholars suppose that spoken as well as written language was a direct gift of God to man. They assert the first knowledge of alphabetic writing was communicated to the Israelites in the wilderness, and the law written by the finger of God was the first specimen of phonography the world ever saw.

Whether this be so or not, the importance of this kind of writing cannot be overestimated. It is so superior to any other kind of visible writing that it at once takes the precedence of every other wherever it is known; and none but the most barbarous people are content to be ignorant of it.

There is a great variety of alphabets in use in different parts of the world. If they did not have a common origin, it is probable that they all had an origin more or less pictorial and symbolic. The old Coptic language, for instance—not to mention others—is merely a series of pictures phonetically arranged. Thus: An eagle (*ahom*) stands for the first letter, which is equivalent to our *a*; a censer (*berbe*) for *b*; a hand (*tat*) for *t*; a star (*sion*) for *s*; and so on. By combining a *censer*, a *lion*, an *eagle*, a *star*, and a *hand*, the word B-l-a-s-t is spelled; and so of other words.

Every different language has its own alphabet. Some are much more simple and concise than others. All of them undergo more or less changes from age to age, in the direction generally of simplicity and conciseness.

Our English alphabet, which is substantially the same as that of the old Romans, is used with some slight variation in writing in many of the modern languages of Europe, and is gradually supplanting the old German character in all of the Gothic lan-

*A phonetic alphabet was found a few years ago in use in the Vier country, West Africa, the invention of a native named Doalu. George Guess, a Cherokee Indian, also invented for his tribe a syllabic alphabet of 85 characters, but in neither of these cases was the invention altogether original. The hint and the method of carrying it out, if not some of the characters themselves, were derived from books they had seen in the hands of the missionaries.

guages. It has many faults, but is much more simple and easily written than most other alphabets.

Our own language, like all the other Occidental languages, is written from left to right, beginning at the top of the page. Many of the Oriental languages, such as the Hebrew, Chaldee, Syriac, Phenician, Arabic, Ethiopian—all of the *Semitic* family —are written from right to left. The old Greek was written alternately from right to left, and from left to right. The Chinese is written in parallel columns from the top to the bottom of the page. Electrical telegrams are written in a peculiar alphabet, adapted to the necessities of the instrument, in one continuous horizontal line. In other respects these telegraphic messages do not differ from any other alphabetic writing. The manual alphabet of the deaf and dumb, whether made with one hand, as in France and America, or with two, as in England, is altogether phonetic, and quite distinct from their gesture-language or pantomime, which is an ideographic language.

Every language has its peculiar excellencies and its peculiar defects, and is naturally cherished by those to whom it is vernacular. But some are better fitted for one purpose and some for another. It is an oriental saying that the Persian is adapted to flattery, the Arabic to praise, and the Turkish to censure; that Adam wooed Eve in the Persian tongue, the serpent tempted her in the Arabic, and the Deity reprimanded them all in Turkish. The Italian is for poetry, the French for declamation, the German for metaphysics, and the English for commerce, science, and the arts.

As the world advances in knowledge and the nations are brought into more intimate relations to each other, there is a gradual tendency among them all towards assimilation in all respects. Barbarous tongues are diminishing in number, and those that live are reduced to a written form. The manifest excellencies of one tongue are gradually incorporated into the others, and it is not impossible that, as all men come to have one religious faith and one spirit, they may come also to have one common language.

Of all the many languages now used in the world there is none that has so many excellencies, with all its defects, as the English. It is not so smooth and flowing as some, nor so simple in its grammar and easy of acquisition as others, but it is rich in literature of every sort, it is exceedingly vigorous and

flexible, and possesses great power and vitality. It supplants every other language with which it is brought into competition. It is especially the language of the sailor on the sea. It is spoken more or less in all the great ports and thoroughfares of the world, and is becoming more and more indispensable to the man of business, as well as to the scholar everywhere. Though comparatively a new language, it is even now more widely spread than any other, and if the time shall ever come when there shall be but one universal language, it will no doubt be the English.

III, IV, V. As for the three remaining senses, *touch*, *taste*, and *smell*, they are not so well adapted to the purposes of language as those already noticed, but they can be made serviceable when hearing and sight are wanting. Children who were both deaf and blind have been taught to converse through the sense of touch. Deaf-mutes frequently make use of tactile signs in communicating with each other in the dark, and the raised letters of the blind are written characters representing sounds, but addressed to the sense of touch instead of the sense of sight, which is wanting.

Touch takes the place of sight with the blind, and may be cultivated to such a degree as to fulfil most of the functions of sight where contact is practicable. It also may be said to fulfil some of the functions of the sense of hearing also. Those who are deaf become quite sensible to every *jar*. They instantly perceive the tap of a drum, though out of sight, by the vibrations of the air felt in all parts of the body. The experiment has been tried with success of spelling out words and sentences to a class of deaf-mutes, with their backs turned, by successive taps of the drum, varied after the manner of the letters of the electric telegraph.

It may, perhaps, be questioned whether all the other senses are not reducible to this one sense, and whether this tactile sense, which is dispersed to all parts of the body, may not be radically the same sense localized and greatly intensified in the organs of hearing, sight, taste, and smell to adapt it especially to these ends.

As regards taste and smell, it is quite possible to invent, were it necessary, an alphabet of tastes and smells, as well as of tactile or even visible characters, that would represent all the sounds of a vocal language, by which words and sentences

could be slowly spelled out. But, fortunately, no such necessity exists. It is only that we might complete our classification that we have alluded to these supposible, unusual, and unused forms of language.

Speech is the primary form of every popular language.

Vocal sounds addressed to the ear are the natural and immediate representatives of thought.

Alphabetic characters, to whatever sense addressed, are not representatives of thought, but of the elements of speech, and constitute only a secondary form of speech.

In concluding this chapter it should be remarked that the primary and secondary forms of any language are each divisible into two branches. We have spoken of hearing and speaking somewhat interchangeably, as a matter of convenience, under the primary form, and of reading and writing under the secondary form. But, in truth, they are quite distinct from each other, and constitute four separate branches, as every one immediately discovers whenever he undertakes to learn a new language.

In learning our vernacular the natural and necessary order is: First, learning to *hear*, (*i. e.*, to hear and understand;) secondly, learning to speak. These two branches belong to the primary form, or what is called spoken language. After this comes learning to read, and, last of all, learning to write the language.

The child, in learning to hear, is almost passive; in speaking, he must put forth some effort; in reading, the act is more difficult and complicated, because he must either audibly or mentally utter the words to himself; and, in writing what he thinks, the act is still more difficult and complicated.

In learning a foreign language we often reverse the order and learn the secondary form first, or even without ever learning the primary form. This we can easily do, as our own vernacular serves us in its place. But when deaf-mutes undertake to learn the secondary form of any language—that is, to read and write it, when they know nothing of the primary form, not being able either to hear or speak it—they find it very difficult. Indeed, the difficulty is so great that it can only be overcome by finding something to take the place of hearing and speech to bridge over the chasm, otherwise impassable, from ideas to words. This substitute is found in what is called the *Sign-language*.

It is used under two forms, which are quite distinct: 1. Natural signs, or pantomime, which stand for ideas only. 2. Methodical signs, including dactylology, which stand primarily for words and indirectly for the ideas which the words represent; or in the case of those who can articulate and read on the lips without being able to hear, lingual and labial signs, which are only another kind of methodical signs in imitation of speech.

## Chapter II.

### *The Uses or Functions of Language.*

I. The most obvious use of language is for the interchange of thought between social beings. It is evident that no society could be maintained without some kind of language, nor could a society make any progress in civilization with only a language in its transitory form. Hence no nation or tribe, however degraded, can be found destitute of a spoken language, nor can a civilized people anywhere be found who do not hold their language under a double form, the one transitory, the other permanent.

II. Language is quite as necessary to the individual as an instrument of thought as to society as a means of intercourse.

Whether the mind could exist in any state without a body we need not stop to inquire. It is enough to know that some material organism through which to act and be acted upon is necessary to its present state, and the operations of the mind are subject to like material conditions. Nothing in the material world can reach our consciousness excepting through one or more of the senses. An orange, for instance, addresses itself to our sight, touch, taste, and smell. It is impossible to conceive of it abstractly with reference to none of these qualities. We now give it a name, and this includes and suggests them all.

The Scriptures tell us that when God had created Adam, He brought to him every living creature He had made to see what he would call it, and whatsoever Adam called it that was its name. This was while yet he was alone, and was as much to meet his present wants as an individual as his prospective wants as a member of a community yet to be.

It is quite possible for us to think of anything that appeals directly to our senses without thinking of its name, but when we have the name in our minds we seem to have grasped it more securely, and in its absence we can more easily contem-

plate it. When the name escapes we find ourselves struggling to recall it, as though the object itself was slipping away also.

The difficulty of conceiving of objects apart from their names increases as they appeal less and less vividly to our senses, and as we pass into the region of insensible and abstract things it becomes absolutely necessary for us to bring our ideas of them under verbal limitations, or we are all at sea without chart or compass to aid us.

What becomes of the familiar ideas represented by such simple words as *faith*, *hope*, *love*, *virtue*, *time*, *truth*, *thought*, etc., with no words to express them? How indefinite, intangible, and evanescent!

How can those ideas that are adjacent to each other, or that shade into each other, expressed by such words as *proud*, *vain*, and *ostentatious*; *deceitful*, *dishonest*, *fraudulent*, and *treacherous*; *suspicious*, *apprehensive*, and *fearful*; to *see*, to *perceive*, to *notice*, to *observe*, and to *look at*; to *guess*, to *suppose*, to *think*, to *imagine*, to *believe*, and to *know*, etc., be kept apart in the mind without any barriers between them? They run together inevitably, like so many liquids placed side by side with no receptacle to contain them.

Who could keep distinctly in his mind those shades of thought expressed by different parts of speech and verbal inflexions, as for example, *truth*, *truthful*, *truthfully*, without the appropriate terms to express them?

The difficulty increases when we come to the more complex ideas which for convenience are thrown together under such single words as *literature*, *philosophy*, *religion*, *diplomacy*, *politics*, etc., and still further when we come to frame many words into a proposition, and associate them in a connected train of thought.

In short, it would be as impossible for us to think accurately or reason logically except in a very vague and superficial way, or to remember what passes through the mind without the aid of language, as it would be to communicate these mental exercises to others. Our mental processes, with nothing to fix or limit or regulate them, partake of the nature of dreams and reveries. When we would recall them, they vanish into the air. The impressions they leave behind are like the wake of the ship through the sea, or the wave-lines of the sand upon the shore.

In our vocabularies we have the elements of our knowledge. Our thoughts are done up in little word-packages and labelled with their names, and laid by for use as we need them. We cannot properly combine them without knowing their contents, nor do we require any more than we have thoughts to put into them and to express by them.

The thoughts of any ignorant and uncultivated people are necessarily few and superficial. Their command of words must likewise be limited. Our missionaries, in their efforts to instruct the heathen in the first principles of religion, are accustomed to find them destitute of both the ideas that are perfectly familiar to enlightened people and of the words to express them, and they are constantly under the necessity of coining new words for their use, and of giving them ideas with which to fill them. It is said that many of the aboriginal tribes of this country were unable to count accurately more than one or two scores, for they had no terms by which to express definitely any larger numbers. They were, of course, unable to perform arithmetical calculations beyond their power to enumerate.

Concrete numbers may be vaguely conceived of without any terms by which to designate them, but they cannot be arithmetically handled even in the mind without the use of representative numbers. Few persons stop to consider how dependent all mathematical science is upon our simple system of numerals. With these few signs, variously arranged, we are able to push our calculations into the regions of infinity, in any direction, and to count and measure and weigh, with perfect accuracy, quantities too great for the universe itself to contain. Yet more; by the use of logarithms and algebraical characters a whole page of figures may be reduced to one simple form of expression. Long processes of calculations that have cost months of labor, and would otherwise be quite unmanageable, may be condensed into one simple formula, as, $x = \frac{a^2}{\sqrt{c}}$, and held before the mind as a unit, and made the basis of still further calculations without limit.

What is true of the science of numbers is also true of all the sciences, both abstract and concrete. These mathematical signs are but language in its most condensed form. All words and formulas of expression containing complex ideas are of the same general character. It is impossible to advance beyond

the threshold of knowledge and investigation without these stepping-stones for our feet to rest upon.

2. Our thoughts require not only to be comminuted and thrown into word-parcels, but also to be regulated in their flow. The mind in its action, like a body of water, or like the more latent forces in nature, needs to be confined within a definite channel and conducted to its end, or it spends itself in rapid and airy fancies. This is the office which language fulfils. It compels us to draw out our thoughts in detail, one after another, in logical sequence and grammatical order, that every part of any mental process, both in entering and in leaving the mind, may be the object of distinct consciousness.

This is no more due to the requirements of language than to the mind itself. It is with our minds as with our stomachs; we do not take in our food in one mass, gulping it down by a single effort, but mouthful by mouthful, that by mastication it may be prepared to nourish us. And so we receive ideas into our minds, word by word, sentence by sentence. There is a limit both to the quantity we can receive at any one time and the rapidity with which we can receive it. The eye, indeed, may take in a whole landscape at a glance, but the mind must ruminate upon its various points in detail, or they make no definite impression upon our minds. No one can intelligently listen to a multitude of speakers at one time, though he may hear all their voices; nor can he read a whole page at a glance though his eyes may take in every word, and a perfect picture of the whole may be formed upon the retina; these spoken or written words must enter the portals of the ear or eye in single file or they cannot be intelligently received and entertained, and they must go out in the same array.

The mind as a spiritual force is inconceivably rapid in its action, but in its physical and cosmical relations there is a limit to its operations. The rapidity of its processes is in harmony with our ordinary rate of verbal utterance. It is true the mind will often outrun the slower articulations of speech and catch the whole idea before it can be expressed, if we are well acquainted with the subject under consideration or the language is too diffuse. But, on the other hand, if the subject is new and the language concise, the mind often finds it difficult to keep pace with the utterance.

So also in the expression of our own thoughts; if we are

familiar with our topic they may come too fast for utterance, but, on the other hand, we are obliged, quite as often, to deliberate long before we speak.

There is, no doubt, much superficial writing that may be taken in with the eyes more rapidly than it can be read with the voice, for the thoughts are few and far between; but it is doubtful whether the mind can ordinarily carry on an intelligent, logical process of thought more rapidly than it can be vocally expressed.

But whether more or less rapid, the normal operations of the mind cannot be carried on without some regular form of language. The ideas that can find no expression in words are necessarily vapory—they can neither be held nor recalled, nor can they be brought into logical connection with other ideas.

III. The foregoing argument and conclusions seem to be decisive in regard to the use of signs in the instruction of the deaf and dumb.

Ideas are not words, neither are words ideas, but they are related to each other as the soul is to the body. They are necessary to each other. This is true, however, only of spoken language, or language in its primary form, and not of written language. Writing is not language—it only represents language. It is often convenient, but by no means indispensable. The idea is not immediately associated with it. One may think and speak in his own vernacular, as every one does, without thinking of the written form of the words he is using, or even knowing how to write. It is by a special effort that he throws his words into a written form, and only by first thinking of these words as spoken that he writes them. The converse is also true; in reading, we mentally pronounce the words as we proceed. It is doubtful if any one can glance his eye over a printed page and catch the sense of what he sees without mentally, if not audibly, pronouncing it. At any rate, such cases are very rare. If any one thinks otherwise let him undertake to read this page without any thought of the spoken words here represented, and if his mental processes are anything like the writer's he will find it quite impossible. Hence it is much easier and less fatiguing to listen to words spoken than to read them. In the one case we are almost passive, and the ideas come with sounds into our minds; in the other, an active effort is required on our part to turn the written into spoken words before the

mind can receive them. It requires a higher degree of intellect, a fuller development, and a greater activity of mind to read and write than to hear and speak. Persons of weak intellect who cannot be taught to read can often understand what is said to them, and they can learn to speak when they have not sufficient development or activity of mind to be able to express their thoughts in writing. Even brutes come often to understand something of the former but nothing of the latter. Hearing comes before reading, and speaking before writing, in nature as well as in time, in the education of children.

In teaching children to read their vernacular we always teach them to pronounce the words they are reading. As they become more accustomed to this process they will be able to read understandingly by only moving their lips, and even this movement of their lips may be laid aside when one becomes an habitual reader, but the mental act of uttering the words will still be continued. He may not be conscious of it unless his special attention is directed to the fact, and even then it may require a very careful observation of his mental processes to detect it. If one still doubts this fact let him try to commit a paragraph to memory from sight merely, and then to reproduce it in writing without pronouncing the words to himself, and he will see how almost impossible it is. If he attributes this difficulty to the power of habit in associating the sound with the written word, and not, as we claim, to the fact that ideas do not naturally inhere in written characters as they do in speech, let him *transpose the letters* (asrtpnseo, hte, eltrtse) of every word so that he cannot pronounce them, and then commit them to memory and reproduce them as written. If he succeeds in doing it, as he may by taking time enough, it will only be by repeating the *names* of the letters to himself, instead of the words. In order to make the experiment complete, he should take a paragraph (with the ideas of which he is familiar) written in the characters and words of some language unknown to him, and which he cannot pronounce, as, for instance, the Lord's Prayer in Arabic or Turkish, and try to commit it to memory with his eyes alone, and to reproduce it, and he will soon see how dependent he is upon the sound of letters and words to conduct the ideas they represent to his mind. But this exactly represents the case of the deaf-mute who cannot speak, and who is forbidden to use tactile or mental signs as a conductor of ideas to his mind.

The fact is, written words do not bring their ideas so directly to the mind as those that are spoken. The nerves of the ear are evidently more intimately connected with our consciousness than those of the eye. This is evident from the experiments of Prof. Donders in "personal equation," referred to above, (page 7.) It was found that observations reaching the mind through the ear could be recorded in nearly one-half the time required for those that came through the eye.*

We believe that written words always require some conductor to bring the ideas they represent to our apprehension. With those who can hear and speak, that conductor is supplied by a spoken language. For those who cannot hear and speak, a substitute for this must be provided. This they have in dactylology and in the sign-language generally.

Those of them that are acquainted with the manual alphabet invariably use it in reading and in committing words and sentences to memory, either openly or mentally, just as we repeat either audibly or in the mind the sounds of the letters and words we are taking into our minds; and if we require them to learn words and sentences without giving them any such substitutes, they will use such substitutes as they themselves can devise.

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* It is said that the eye is capable of receiving only from 8 to 10 distinct impressions in a second; beyond this they mingle into one; while the ear is capable of distinctly recognizing twice that number of sounds before they coalesce. The persistence of visual impressions is illustrated by such toys as the *thaumatrope* and the *phantasmascope*, or the *phenakistoscope*, which are too common to require any description. It would also be very easy to contrive an instrument or toy to show the comparative quickness of the eye and the ear in catching impressions. Let, for instance, a black circular disk with a hole not far from the circumference be made to revolve by a treadle in front of a candle, or another hole through which the light would come only as the wheel came round to one particular place. It would be easy to determine the limit in the number of revolutions beyond which the successive flashes of light would mingle into one continuous light. Let there also be a projection on the circumference of the same wheel that would strike some object every time it came round, and it would be equally easy to ascertain the limit in the number of revolutions beyond which the sounds would mingle into one continuous noise. We should be glad to see the experiment fairly tried. Let any one who has the time and mechanical skill requisite try it, either in the way above suggested, or in any other that may be more convenient, and report the result for the benefit of science.

This finger-spelling which deaf-mutes employ in reading is not so very different from the articulation which we use. They are both tactile. It is not the ear which we employ in mentally uttering words to ourselves. We do not think so much of the sensation of hearing as of the tactile sensations of uttering them. The deaf-mute employs the same tactile sense in openly or mentally spelling with his fingers, and the chief difference between us and them is, that the organs of speech are much more convenient and more intimately connected with the nerves of hearing than the fingers.

Even in performing arithmetic and algebraic calculation, where the figures and other signs are actually ideographic and do not stand for spoken words, we give them the names by which they are known in our vernacular, and do not usually, if ever, take directly to our minds the ideas they represent without some vocal utterance of their names. In reading figures or in adding and subtracting, etc., we at least think of these figures according to their names, if we do not audibly utter them.

We do not think it possible for any one to learn the multiplication table, much less to use it, simply by looking at the figures, without the aid of sound or the tactile sense to bring it into connection with the mind. No one thinks of compelling a speaking child to learn it without *saying* it. Certainly it is no more easy for one who is deprived of hearing to learn it abstractly, and yet, forsooth, there are those who would fain believe and make us believe that deaf-mutes can and ought to be taught without the use of signs. This doctrine seems just now to be quite popular in certain quarters, but it comes from superficial thinking and false reasoning; it is delusive, and based upon no fair experiment, for even if kept in ignorance of such signs as should be furnished them by their teachers, deaf-mutes will invent for themselves some kind of a substitute. It is also cruel, as not only keeping them in darkness for the want of some intelligible mode of giving them knowledge before they have learned to use written language, but as denying to them, already deprived of the faculty through which other children learn to read, the aid of the next best substitute that can be provided.

The use of signs is no more an obstacle to a deaf-mute in learning to read and write than speech is to hearing children. It is an aid every way. The only possible objection that can

reasonably be urged against it is not against the signs themselves, but against their excessive use. Signs are so easily and quickly made, and they so well supply the place of speech, that teachers are always liable to use them, as a matter not of necessity, but of convenience, instead of those verbal communications that ought always, when practicable, to be passing between them and their pupils.

The same liability exists in making hearing and speaking children acquainted with a foreign language. Their own vernacular should be kept in abeyance as much as possible, but the fact that they have the knowledge of one language already is no hindrance to their progress. Indeed, the more languages one knows the more easily he will learn another.

But the case is not quite parallel, for hearing and speaking children, in learning a foreign tongue, are merely learning to use a new set of words for the ideas they have already gained through their own, whereas the deaf-mute has neither; his mind is uninstructed, and he needs even to be put in possession of the idea by some means before the words themselves can be intelligible to him. The process of translating from the written and spoken forms of one language to those of another is a double process on the part of speaking children; but with the deaf-mute there is no such round-about course. It is natural, direct, and necessary. Signs are the only connecting link between their minds and the written words they are learning, and such a link or conductor we believe is in all ordinary cases, if not always, absolutely necessary. Denying to deaf-mutes the use of signs in learning to read and write is more like denying to other children the use of speech, even in their thoughts, while acquiring the art of reading and writing and in committing their lessons to memory; or rather, perhaps, forbidding them to utter even in their thoughts the names of the numbers and their products in learning the multiplication table; for written words are as arbitrary and ideographic to the deaf-mute as the Arabic numerals are to the speaking child.

We are persuaded from long experience, as well as from reasoning, in view of the principles above developed, that the very best thing to do in the instruction of deaf-mutes, in case they cannot be taught to speak, is to put them in possession of as perfect a system of manual signs as possible, and as early as possible—which, by the way, they will learn without any

conscious effort, as all children learn their vernacular—that they may have a medium of thought answering to speech in hearing children, and which will serve in their minds as a conductor of written language, and that by means of these signs their minds may be developed and furnished as the minds of other children are. And then, in introducing them to the knowledge and use of written language, let both the teacher and his pupils use this written language in all cases and at all times, both in school and out, as a means of communication, whenever and wherever it is practicable. The one thing that is requisite for the acquisition of any language by any class of persons is not grammar, nor rules of any sort, but good models, and practice, practice, practice.

But we are by no means in favor of the use of manual signs when labial and lingual signs can be used.

There are some exceptional cases in which congenital mutes may be taught to articulate and read the signs made by the lips and the tongue. Let them by all means be taught the use of such signs in preference to those necessarily used by the great majority of the deaf and dumb. And as for those who have lost their hearing after having learned to speak, it is very important that this practice be kept alive and perfected if possible. Indeed, we think it a great pity that such children should be allowed to lay aside and forget their vernacular speech. It can be made to serve them as an instrument of thought equally well with the language of manual signs, though they hear not their own voices; and though imperfect, as it usually will be, it is much to be preferred as a means of communication with their fellow-men to the best system of manual signs that can be given them.

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## PRACTICAL NOTES ON REFERENCE LIBRARIES.

BY HENRY WINTER SYLE, M. A., NEW YORK.

In a former article* I presented some results of personal acquaintance with the selection and management of libraries for pupils. I will now briefly discuss collections of a higher grade, suited to teachers and other officers.

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* "Practical Notes on School Libraries," *Annals*, vol. xix, page 149.

The principle previously alluded to as governing the nature of such collections is of such fundamental importance as to deserve repetition here at the outset. It is, that a library maintained at the expense of an educational establishment should minister obviously, if not directly, to the needs of the pupils, for whose sole benefit the institution was established and is sustained in every department.

Books beyond the comprehension of the pupils themselves may be made serviceable to their wants by supplying the teachers and others in charge of them with *instruments* and *materials* for their work—*methods* of education and *matter* for instruction.

Hence, in the library of an institution for the deaf and dumb, we look for books of the following classes:

1st. Books on education in general, and relative to the deaf and dumb in particular; their physical and mental peculiarities; history of the means devised for the amelioration of their condition; methods at present used; text-books; and, as shedding light on the results attained, accounts of their condition after leaving school, and works written by themselves.

2d. Books of reference on the subjects embraced in the usual course of study, or which may come up incidentally.

3d. General literature.

Each of these classes will be considered in order.

*First.* Of works relative to the deaf and dumb, a complete catalogue down to the year 1842, elaborately classified, and with interesting notes, is to be found in the *Liste Littéraire Philocophe*, of MM. C. and R. T. Guyot, of Groningen. Copies can yet be had at about a dollar in gold. All the older works in the English language were sketched by Prof. Samuel Porter in the two first volumes of the *Annals*, and publications in various languages have been noted by the successive editors of this periodical, by Rev. J. A. Cary in appendices to several of the New York reports of thirty to forty years ago, Rev. Dr. Day in his European reports, Mr. J. S. Hutton in his articles on Text-Books,* and others; while Dr. L. Turnbull, in his treatise on Diseases of the Ear,† has given a complete list of medical and surgical works.‡

* Published in the *Annals*, vol. xiv, p. 205, and vol. xv, pp. 1 and 65.

† Reviewed in the *Annals*, vol. xviii, p. 58.

‡ The preparation of a complete catalogue of English publications, and of a supplement to the *Liste* in other languages, has occupied many of my

It will be observed that very few are in the English language, and most of those few are very scarce. It is well nigh utterly impossible to obtain the older British publications. The later, and those issued in America, come almost entirely under the heads of surgical treatises, text-books, and periodicals, including among these last institution reports.

Our collaborators in France and Germany, and even in countries we are accustomed to regard so far behind our own in educational matters as Russia, Italy, and Spain, are constantly publishing separate treatises, which, in number, size, and thoroughness, put us to the blush. We seldom see any of them, except by accident or by special effort; and when one falls into our hands, how many of us have the ability or the inclination to read them, and adapt them where necessary to our different circumstances?

Still, if it is not easy to obtain records of past thought, or even of contemporary activity in other lands, much may be done in the way of preserving the productions of the present day and of our own country.

The reports of the institutions are distributed liberally, so liberally, indeed, that their value is often overlooked; yet it is rare to see in the library of one institution a complete file of the reports of any other. With much that is of purely local and passing interest, these often contain facts and reflections well worth preservation. Rather than have these passages buried in oblivion beyond recall, I am glad to see them so judiciously culled and placed on record in the *Annals*, as has been done of late. Even this, however, will not perfectly compensate for the want of files of the reports themselves, to which reference may be made for many of the particulars which cannot properly be repeated in the limited space available in the *Annals*, but a knowledge of which may on occasion be important.

The publication of text-books for the deaf and dumb seems surrounded with such difficulties, we should be sufficiently thankful for the few that pass the ordeal at least to keep a sin-

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odd moments for several years, and arrangements are being made to have it put in type at one of our institutions. I hope shortly to lay before the profession such a description of it that they can judge whether to order a sufficient number of copies to meet the expense of publication. Meantime I desire here to say that I shall be greatly aided by lists of publications not mentioned by the MM. Guyot.

gle copy of each in our teachers' libraries. Imagine my surprise when the principal of one of our institutions declared that he had never seen, nor even heard of, Mr. Keep's excellent little book for beginners—soon, I am glad to hear, to be reprinted—and when it appeared that the library of the same institution possessed only the first volume of the 1859 edition of Mr. Jacobs' Primary Lessons. I trust the instance is not a specimen.

Speaking of text-books, an interesting and useful department of a reference library can be formed by putting aside a copy of each book used in the school, with a label indicating in preference to what others it was adopted, and in classes of what standing it is used.

Specimens of new books are often sent us, or can easily be procured; and even when they are not judged suited for school use, they should be placed where they can be referred to for occasional hints and examples.

The usefulness of such collections is shown by the many requests received from the younger institutions for lists of the manuals employed at the older, and by the evident attractiveness of the table in the museum at Belleville, which was devoted to sets of the books in use at Hartford and New York. The whole exhibition, it is simple justice to say, surpassed in variety and real merit our utmost expectations, and reflected great credit upon Dr. Palmer and the accomplished and courteous Dr. May.

*Second.* Of books of reference, the first place must be given to encyclopædias, dictionaries, gazetteers, and atlases. If the teacher desires information on any topic, whether to expand on the text-book, or to prepare lessons or lectures of his own, or the pupil in the high class seeks matter for his essay or his speech before the debating society, he can find it here at once, stripped of extraneous matter, and in a clear and condensed form.

The best encyclopædias for general use to be had here are Appleton's, (supplemented by the Annual Cyclopædia,) and Chambers'. The former is fuller on American topics; the latter, at least in comparison with the first edition of the other, on European. Brande and Cox's Dictionary of Science and Art gives technical details purposely omitted from these larger, but more popular works. A new edition of the great Encyclopædia Britannica is announced as in preparation.

Special dictionaries, such as the classical and biblical series edited by Dr. William Smith, and Watts' Dictionary of Chemistry, abound, but they are best selected by specialists, and for most of them there will be comparatively little occasion if the more general cyclopædias are at hand.

Lippincott's Gazetteer, and Black's, Colton's, or Mitchell's Modern Atlas and Long's Classical Atlas will suffice for most purposes. Keith Johnston's Physical and Astronomical Atlases are, I believe, still unrivalled for the price. Richardson's and Latham's English Dictionaries are probably not so well known in this country as Webster and Worcester, but are well worth constant reference by the student and teacher of the English language; especially the first named, which is unique in its manner of tracing the modifications of meaning, and in its liberal citations from old authors.

*Third.* Having provided for the most immediate wants in every department of knowledge by supplying these general books of reference, it is a good plan, if a small but regular annual appropriation can be relied upon, to devote each year's purchases principally to some one class of literature, allowing a small margin for books in other departments. A more complete and satisfactory library can thus be built up than when it is tried to glean from every part of the field each year—a practice likely to lead into the pernicious habit of buying small, superficial, so-called "popular" treatises, just because they are cheap.

There are several manuals of literature which may be taken as guides in purchasing. The most recent and practically useful are "Books and Reading," by President Porter, of Yale, and "The Best Reading," published by Putnam's Sons. The former teaches *how* as well as *what* to read; the latter gives classified lists, with the prices, and marks indicating (*a*) the simplest and cheapest book on each subject that is yet reliable, and (*b*, *c*) the most thorough treatise to be found. Both exclude, except a few leading specimens, all technical works in law, theology, science, and art, and all school-books and juveniles.

To what extent, if at all, the desire for general reading can properly be supplied from the library funds, depends entirely on the state of those funds. As mentioned in my previous article, the best way of meeting the want for current literature is to subscribe to a circulating library in the neighborhood—a

measure practicable at most of our institutions, since they are generally situated in or near a large city. A great variety of choice is thus secured at small expense, and an accumulation of books of transient interest avoided.

If Patent Office Reports come to bless you, be grateful, and consign them to dignified seclusion on the top shelf.

Next, as to the management of the library. This is much easier than that of one for the pupils, yet the librarian's position is by no means a sinecure.

At the ideal library the visitor is free to explore every alcove and select his book at his leisure. In this imperfect world, however, our institutions are generally compelled to place their libraries in some public and frequented apartment—the principal's office or the reception-room for visitors—where it is necessary to keep them under lock and key. It would be convenient to have the key hung up in a spot accessible to all, but there would be constant danger of its being discovered by persons for whom it was not meant, or carried off by inadvertence. Moreover, the librarian cannot reasonably be held responsible for the safe-keeping of the books unless keys are in the hands of no one but himself and a few assistants selected by himself, and strictly accountable to him for the proper registry of every volume taken out.

When there is so small a number of persons entitled to use the library, all daily engaged in the same building, and so intermittent and irregular in their calls, it is unreasonable and inconvenient either for them to expect the librarian to be in attendance daily at any fixed hour, or for him to refuse to open the cases save at such an hour. With three or four keys distributed to suitable custodians, there is a sufficiently fair chance of one or another being accessible at all *proper* hours. Heaven defend me from the good people who are oblivious that even a librarian has a natural right to eat his dinner or to catch his train, and that dumping books at his chamber-door at midnight is not the best way of returning them to his tender mercies.

The books of reference most in use, or of which sets will be most difficult to fill up if broken, should not be allowed to be taken out for more than twenty-four hours at a time, and if the room is suitable for reading in, some should not be removed from it at all. At New York the rule has long been that the sets of the *Annals*, the Proceedings of Conventions, and the In-

stitution's Reports must not be taken from the room, and that of the class of encyclopædias not more than two volumes can be drawn at a time by the same person, nor may any be kept longer than a day. Discretion is, of course, vested in the librarian to relax this rule in exceptional cases.

Any restriction on the time ordinary books may be kept is practically unnecessary—the only objects of such a rule being to secure to all an equal chance of reading a book which may be in demand, and to keep all from passing out of sight through the lapse of time—and is sure to become a dead letter, unless enforced at the cost of no little watchfulness, and what will be considered petty annoyance.

A register should be kept in which every volume taken out must be recorded. This cannot be too strongly insisted upon. Only three columns are needed, for the date, the title, and the borrower's name, space being left after the last for a check-mark when the book is returned. A separate register is required for books drawn from the circulating library, having a fourth column to note the date when they are due; it is well also to keep a blank-book always open for applications.

We had a good deal of trouble at New York in devising a satisfactory arrangement for distributing books from the Mercantile Library, chiefly from its having been attempted to assign certain folios exclusively to the officers and others to the pupils, and from the right to draw books having been entrusted to several different persons at once, all of whose signatures were to be honored, while all the books were to be charged in the name of the Institution. The plan finally adopted, and which has worked with perfect smoothness for a year, is as follows:

The rule was laid down that every pupil who could profitably use this privilege should have the opportunity; and only when the pupils were provided for should the officers have their turn. We had *twenty-three* folios, on each of which one book at a time could be drawn. The high class were allowed *eight* volumes; the first class and the two articulation classes *four* each; leaving a margin of *three*. The high class could apply for books directly to the assistant librarian in charge of this department; pupils in the other classes, only through their teachers. Applications were also received from teachers and other officers.

On Friday evening the applications were arranged in order

of priority, the preference being given to those of pupils; the volumes to be returned were also collected, and the next morning sent to the Mercantile Library with two lists, one of books returned, the other of books wanted. The former were credited on the folios to which they had been charged, and the latter were then furnished so far as possible, being charged in order to the vacated folios, and distributed by our assistant.

The officers at the Mercantile Library were requested to give out no books on the Institution account but in this way, and to recognize no signature but that of our assistant. The cards of membership issued for each folio were all placed in the same gentleman's hands, to be loaned to persons desirous of visiting the reading-room, but not to be used to draw books.

The entire control being thus in one man's hands, no confusion could arise. Though it would seem that the lion's share was allotted to the pupils, yet in practice it proved that they did not avail themselves to the full of their privilege, and all of the officers who desired could obtain books without difficulty.

The expense of sending to and from the city was assessed at the end of the year, according to the number of volumes drawn and the time they were kept, the Institution paying for the pupils, and the officers for themselves, individually.

A few words on minor points. With regard to the cataloguing of a reference library, the remarks made as to a pupils' library hold good. Covers are unnecessary, except for atlases, and also unless it be thought well to provide temporary ones for elegantly-bound volumes when taken out. All books should be called in before the close of the term, and on no account should any be permitted to be carried away over the whole vacation.

Both this paper and the previous one on school libraries may be thought to bristle with dry details and minute directions. My only excuse for presenting them is the thought that there may be others whose labors can be lightened by learning these very minutiæ, which experience has taught a fellow-laborer are essential to the proper composition and management of such important aids in our work.

## ARGUMENTS FOR A DAY-SCHOOL.

[We extract from the recent address of the Chicago Deaf-Mute Society to the Board of Education of that city the following statement of the reasons why they urge the establishment of a day-school for deaf-mutes. The question of the advantage of day-schools is one to which there are two sides; this address presents the arguments for the affirmative more fully and forcibly than we have seen them stated before.—Ed. Annals.]

"1. The State Institution for the deaf and dumb at Jacksonville is over 200 miles from here, and the parents of deaf-mute children are required to pay their fare to and from the institution. This, to many of them, is a great hardship, and to others an impossibility.

"2. By thus sending these children away from their homes at the most critical period of their lives, their affection for home and parents is greatly weakened. They come to look upon home as a place where they feel their misfortune more heavily, as there they have no playmates of their own age with whom they can communicate. Where the parents are not also deaf-mutes, they are separated so long from their children that they frequently never acquire sufficient knowledge of signs to communicate with them. In fact, the large institution makes of deaf-mutes a class separated from the great body of the people, unable to share with them in the pleasures and labors of life; and when at last it sends its graduates into the outside world they are compelled to accommodate themselves to an entirely new order of things.

"3. The great majority of deaf-mutes are the children of poor parents, and will in after life be compelled to support themselves by the labor of their hands. While they are absent at an institution the parents are entirely deprived, not only of the company of the child, but of those thousand little services so sweet for the child to render and for the parent to receive. The father cannot teach the son to follow in his trade; in most cases he knows that, owing to the small number of trades which can be taught at a large institution, his son cannot even be gaining from another that practical knowledge of men and things which will enable him on leaving school to take a place by his father's side in the work-shop. In the case of a girl it is still worse, for

how is it possible for a girl at an institution to learn those little things that in after life will make her a good and economical housekeeper?

"4. In case of sickness or death, parents and children are separated, and many a poor parent is denied the miserable consolation of closing the eyes of the loved child, or of receiving from his hands the loving attentions that make sickness bearable to the poor man.

"5. The parent is absolutely shut out from any part in the religious training of the child. Christian or Israelite, Catholic or Protestant, all are handed over to the care of the principal, to be trained in one common religion, no matter whether that be the faith of their fathers or not. In this city, within two months, Catholic parents have tried to prevent a son from returning to school for this very reason.

"6. The State law is, that no child under ten years of age shall be received at the institution. Many children under that age would be greatly benefited by attending school, and to have them do so would relieve their parents of much tedious care, in keeping them out of danger, etc.

"7. Many teachers and others connected with the cause of deaf-mute instruction favor small schools. Indeed, the commission appointed by the State of New Jersey to report on plans, etc., for an institution for that State, are seriously thinking of building cottages, each to be presided over by a proper person, the children going to the school-house as to a public school. They hope in this way to introduce some of the features and influence of a home into the institution system. The Rev. Dr. Thomas Gallaudet, a son of the founder of the first institution of the kind in this country, and for many years a teacher at the New York Institution, now the honored pastor of St. Ann's church for deaf-mutes in New York, favored such a change at the last convention of principals and teachers.

"8. The Board of Education of the city of Pittsburgh support a day-school for deaf-mutes which has 43 pupils, 10 of whom are supported entirely at a neighboring house, the State contributing $2,000 annually toward their expenses. There is also a day-school for deaf-mutes in Boston, having about 60 pupils, which is supported and controlled entirely by the city. In addition to these, there is one in Cleveland, one in Baltimore for colored mutes, a private school in Brooklyn, another in Water-

town, and another in Rome, N. Y.* There is also a night-school for mutes in New York city, with its two institutions. We call your attention to these facts, so that you may not think we ask a new or unheard-of thing.

"9. There are at present more than 25 deaf-mute children in Chicago who should be in school. While the institution at Jacksonville has been unable to reach these, most of them would be reached by a day-school in the city. We hand you with this a list of their names and addresses, so far as we know them.

"10. Should you think fit to decline our request, we think you will do these children a great injustice. They will grow up in ignorance—not only ignorance of reading and writing—but of the very language that is spoken around them, and the great truths of religion. Picture to yourselves the excitement which would stir this city if your Board should decide to abolish day-schools for hearing children, and inform the parents that they can have their choice—to send their children to an institution in a distant part of the State, or let them stay at home.

"These, gentlemen, are a few of the reasons that we wish to urge upon your attention. As to the greater economy of the day-school we say not a word, for on that point you are the most competent judges. It takes little to support a child in a family, but in a large institution it becomes a considerable item. In the one case, stewards, housekeepers, matrons, and a host of officials have to be hired, and in large institutions there is much waste. In the other it falls upon the parent, and the child can do a great deal toward its own support."

## NOTICES OF PUBLICATIONS.

BY THE EDITOR.

*First Lessons for Deaf-Mutes.* By WILLIAM H. LATHAM. Cincinnati and New York: Wilson, Hinkle & Co. 1874. 16mo., pp. 106.

*First Lessons for the Deaf and Dumb.* By JOHN R. KEEP. *Second Edition.* Hartford: Press of the Case, Lockwood & Brainard Co. 1875. 12mo., pp. 110.

We do not propose at the present time to review these books

* There are several errors in this statement. The Cleveland school has been closed, the institution in Baltimore is a boarding establishment under the control of the State, and the schools in Watertown and Rome are not yet in existence. Thus far the only day-schools that have been successfully established in this country are those of Pittsburgh and Boston. —ED. ANNALS.

at length. They are each receiving in several institutions the only test that can be conclusive as to their merits—that of actual use in the class-room; and we trust their methods and the results obtained from them will be discussed in future numbers of the *Annals* by some of the teachers who are using them. We mention them here merely to call attention to the fact of their publication, and to congratulate the profession upon the wider range in the choice of text-books for beginners that is now rendered possible.

Dr. Latham's book is prepared in accordance with the views set forth in his article published in the *Annals* three years ago.* He regards the process of teaching language to deaf-mutes as entirely an artificial one, and rejects the theory that the instruction should be made to conform to the pupil's so-called "natural order of thought." While using natural signs, methodical signs, object lessons, and every other aid that can be made available, he depends upon the force of plain, written language addressed to the eye continually, repeatedly, and with much practice, as the chief means of bringing the pupil to a comprehension of the relations of words and to their correct use. After teaching the fewest possible words he introduces a complete sentence, consisting of an intransitive verb in the present tense and its subject, ("a dog runs," illustrated by a picture,) and from this time all the new words the learner acquires are immediately put to use in the construction of sentences. These are extended and modified as the pupil progresses, until in due season he arrives at connected propositions, simple stories, questions and answers.

The book is printed in large, clear type, on good paper, and is abundantly illustrated with wood-cuts. There are a few printer's errors near the end, but we are informed by the publishers that a new edition is about to appear in which these are corrected.

We are glad to learn that Dr. Latham is at work upon a second part, which is to be published. The teachers of the Indiana Institution are testing it with three classes of the second year, in the same manner as was done with the First Lessons for three years before their publication.

The first edition of Mr. Keep's Lessons was published in 1862, and has been very acceptably used for several years in some of the institutions. A brief review of it may be found in the *An-*

*"A Few Words on Text-Books, etc." *Annals*, vol. xvii, p. 47.

*nals*, vol. xiii, page 254. Mr. Keep has also made known in the *Annals* his opinion of the proper method of instruction, and to his several articles* the reader is referred for a fuller statement of it than can be given here. He believes in following nature's method with hearing children, so far as that consists, first, in the interpretation of the words and phrases addressed to a child through their association with actions, expressions of the countenance, gestures, etc.; and, secondly, in the constant repetition of these words and phrases in the child's hearing and by the child himself. He rejects, however, that imitation of the method of nature which to many of us has seemed very attractive in theory, but has never, we venture to say, really been practised in any institution for the deaf and dumb, by which it is proposed to present words and sentences to the deaf-mute beginner in the same way they are uttered in the presence of the hearing child, without any pre-arranged plan, system, or order whatever.

Mr. Keep, like Dr. Latham, spends no time at the outset in teaching his pupils mere lists of words. He lets them learn to write their own and their teacher's names, and then begins with complete sentences in which these names are made subjects of an intransitive verb in the past tense. Having the attention of the class fixed upon himself, he walks deliberately across the room once or twice, and then writes on the large slate, "Mr. Keep walked." After this sentence has been copied by the pupils, one of their own number is made to walk in the same manner, and they all write "Willie Ely walked." The process is repeated with each member of the class. Afterward, other intransitive verbs are introduced, and then transitive verbs and an object, every new sentence being preceded by the actual performance, in the presence of the class, of the action described. Mr. Keep prefers to use the past tense of the verb rather than the present for two reasons: because the action is really past at the time when the sentence is written, and because the meaning of the present tense is ambiguous, denoting either present or habitual action.

The next form of the verb taught in Mr. Keep's Lessons is the imperative. Commands are written upon the slate by teachers and pupils, and carried into execution in the presence of the class; and this is followed, as before, by a description of what

* Especially the one entitled "How Should Deaf-Mute Children Learn Verbal Language?" *Annals*, vol. xv, p. 28.

was done, with the verb in the past tense. Later, signs are substituted for actions to describe occurrences not performed in the class-room, (the method of action, however, being adhered to throughout the book as far as possible;) the variations of number, gender, person, tense, etc., and the modifiers of subject and predicate are gradually introduced, and sentences are connected to form narratives. Questions are made a prominent feature of the Lessons.

The second edition differs from the first in beginning with shorter sentences, in having a greater variety of examples throughout, in placing the questions immediately after the lessons to which they refer, and in making various other modifications which experience has shown to be desirable. Its value is much increased by the insertion of several pages of suggestions to teachers upon the best way of using the book.

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*Report of the Commissioner of Education for the year* 1873. Washington: Government Printing Office. 1874. 8vo., pp. 1048.

This able report, like its predecessors, contains a great deal of information concerning education in general which is of value to us who teach the deaf and dumb in common with other teachers, while considerable space is devoted to our own specialty.

President Gallaudet's interesting article, giving an account of his visit to the Clarke Institution and candidly comparing the results there attained with those of institutions where the sign-language is used, has already, through the courtesy of the Commissioner, been published in the *Annals*, (vol. xix, page 136).

Appended to Dr. Gallaudet's article is a communication from Mr. William Welsh, of Philadelphia, concerning the interviews between the pupils of the Pennsylvania Institution and a delegation of Cheyenne and Arrapahoe Indians, of which a description was published in the last volume of the *Annals*, (page 48.) Mr. Welsh incorporates into his communication the following statement, prepared by Mr. Edgerton Crouter, of the words for which signs identical or strikingly similar were made by the Indians and the deaf-mutes. It will be seen that many of them are the same as those described in Long's "Expedition to the Rocky Mountains." *

*Quoted in the *Annals*, vol. iv, page 157.

"Love, hatred, (or dislike,) fear, truth, falsehood, death, anger, astonishment, sorrow, hunger, sun, moon, stars, night, darkness, sun-rising, sun-setting, noon, sleeping, eating, (satisfying hunger,) drinking, counting, dancing, tree, (woods,) buffalo, cow, horse, (riding on horse-back,) mule, fish, bird, snake, dog, deer, fire, rain, snow, gun, gunpowder, bullet, scissors, looking-glass, cold, warm, lightning, thunder, coffee, milk, sugar, butter, earth, (ground,) grass, river, tobacco, snow-shoes, foot, corn, lodge-house, God, (or Great Spirit,) to swim, dance, separate, pay attention, sew, cook, enter, climb, break, cry, go, come, speak, exchange, steal, see."

Many of the institutions are mentioned more or less fully in the reports on education from the several States.

The table of statistics, as usual, is quite full and varied in its information.

The total number of pupils who had received instruction in the institutions of this country (not including the South Carolina, Michigan, and Clarke Institutions, of which statistics are not given on this point,) was 13,970.

The number of graduates who had become teachers was 210; of these, 66 were from the New York Institution, 44 from the American Asylum, and 21 from the Columbia Institution, the last named, of course, being mainly from the collegiate department, and included among the graduates of other institutions.

Ten institutions, viz., the American, New York, Pennsylvania, Ohio, Virginia, Indiana, Illinois, Columbia, Maryland, and Cayuga Lake Institutions, had libraries of over 1,000 volumes each.

The statistics of laboratories, philosophical cabinets, and natural-history museums are the same as in the report of the year previous. They are quoted in the *Annals*, vol. xviii, page 274.

While the arrangement of the tables showing the character of instruction is a great improvement over that of the preceding year, the statistics as a whole contain more errors of importance.

The institution at Ossawatomie, Kansas, mentioned in table 1 as an "Asylum for the Deaf and Dumb," is truly an asylum, but it is for lunatics. In table 15 the average time spent by pupils in the Michigan Institution is given as eight years, and in several other institutions as seven and six years, these periods probably being the extreme limit of the time pupils are allowed to remain. And table 18 conveys the entirely erroneous impression that articulation is taught only in the Michigan, Arkansas, Whipple's, and Cayuga Lake schools.

*Tinnitus Aurium, or Noises in the Ears.*—By LAURENCE TURNBULL, M.D., Physician to the Department of the Eye and Ear, Howard Hospital, Philadelphia. Philadelphia: J. B. Lippincott & Co. 1874. 12mo., pp. 16.

*On Deaf-Mutism and the Method of Educating the Deaf and Dumb.* By the Same Author. 1874. 8vo., pp. 7.

The first-named of these little pamphlets, which is reprinted from the Philadelphia *Medical Times*, is pathological in its character. It may be regarded as supplementary to the author's large and able work on the Diseases of the Ear, reviewed in the *Annals*, vol. xviii, page 58.

The other pamphlet, which is extracted from the Transactions of the Pennsylvania Medical Society, sketches briefly, and not very accurately, the history of deaf-mute education, advocates the articulation method of instruction in cases where it is possible, and commends "Visible Speech." Dr. Turnbull thinks "there ought to be a commissioner in every State to examine and classify the deaf and dumb, where all who are found to possess any degree of hearing or any remnant of speech, (having lost hearing after learning to talk,) or any who manifest a marked facility in vocal utterances, should be assigned to the articulating schools, while all others should be placed in the older establishments, where the language of signs is made the basis of instruction."

The pamphlet is marred by such errors as placing the Abbé de l'Epée in the sixteenth century instead of the eighteenth, asserting that *artificial* signs are absolutely necessary in the early stages of the German system of instruction, and saying that the *tombs* of Gallaudet and Clerc lie side by side in the grounds of the American Asylum. And there are such typographical errors as "*Suidus Soqueus*" for *Surdus Loquens*.

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[*For the following Notice we are indebted to our colleague, Professor Samuel Porter.*]

*The Combination Speller;* a Scientific Development of English Orthography and Orthoepy, etc., etc. By JAMES W. SHEARER. New York: Ivison, Blakeman, Taylor & Co. 1874. 12mo., pp. 168.

We notice this little book for the purpose of commending it to the attention of teachers of articulation. The author has devised a set of diacritical marks, to be used in connection with

the ordinary spelling of words, which presents decided advantages over any that has been hitherto employed. The sounds of the vowels are indicated by symbols placed over the letters, and the same sound is indicated uniformly by the same symbol, over whatever vowel letter it be placed. Silent letters are marked with a dot beneath the letter. There are also distinctive marks, where needed, for the consonants.

The course of lessons seems to us to be well adapted for the requisite drill of the pupil in both pronunciation and reading. In the Introduction, we find what we must regard as an exception to the good judgment which the work displays as a whole. We refer to the adoption there announced of the terms *tone*, *semi-tone*, *untoned*, etc., instead of *accent*, primary and secondary, and *unaccented*, etc. This innovation would seem, however, to have been either abandoned or forgotten by the author; for he employs the usual terminology in every other part of the book. The only instance of a mistaken pronunciation which we notice, after a pretty careful reading, is the word *naive*, represented, on p. 85, as pronounced like *knave* and *nave*.

The author treads upon dubious and delicate ground when he lays it down that "the rhythm of prose as well as poetry depends upon the length of the vowel sounds." He either should have said "upon the length of syllables," or else he should have qualified the succeeding statement, that the seven short vowels are "*half* sounds" in respect to quantity. What he actually says cannot be reconciled with the plain and obvious fact that syllables with short vowels are often accented, and hence are long syllables if it be admitted that rhythm depends upon quantity.

We are of the opinion that the work will prove, upon trial, to be a serviceable one for practical use in the instruction of deaf-mutes in articulation, as well as in the teaching of reading and spelling to children who are not deaf.

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## INSTITUTION ITEMS.

BY THE EDITOR.

*New York Institution.*—Miss Kate Blauvelt has been compelled by ill health to resign her position as teacher; she is succeeded by Miss S. C. Howard, late a teacher in the Michigan Institution.

Small-pox made its appearance the last week in November, and spread so rapidly that in a very few days there were twenty-three cases. Vigorous measures in the way of separation and vaccination were taken, so that the disease extended no further. Of those who were sick, seven died, three of whom, we believe, were servants or nurses. About a hundred pupils went home, but the classes were not broken up. Exaggerated reports were published in some of the New York papers, and it was charged that the disease was not recognized as soon as it ought to have been, and that the drainage, ventilation, etc., of the Institution were not suitable. A card from the directors repels these charges, stating that the deficiencies in drainage and ventilation which are supposed to have occasioned the typhoid fever a few years ago have been entirely remedied, at an expense of nearly $20,000, and that the average health of the pupils for the past three years will compare favorably with the record of any similar community.

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*Illinois Institution.*—Dr. Gillett sends us advance sheets of the forthcoming report, from which we gather the following items, leaving the remaining subjects of the report for review with those of other institutions:

There was some trouble last year on account of the Board of Directors in office at that time having made a contract for the erection of a chapel and school building at a cost greater than the amount that had been appropriated by the legislature; such action being contrary to the constitution of the State. The new Board which came into office in April caused the work to cease before the amount was exhausted, and the building now remains unfinished until a further appropriation shall be made. Meantime there is serious need of this and other buildings for the accommodation of the school and the shops.

A department of drawing was organized last term. Most of the pupils receive instruction twice a week, and such as manifest special aptness for it have daily lessons. It is not stated that *mechanical* drawing is made a prominent feature of this department, but from Dr. Gillett's remarks upon the importance of drawing as an aid to the mechanic arts, we infer that it is.

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*Georgia Institution.*—Mr. James Fisher was dropped from the list of instructors at the beginning of the present term, as it was expected that the number of pupils would be few; but,

in fact, the attendance is large, and he will probably be re-appointed. Mr. James F. Moore has resigned his position as teacher.

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*Michigan Institution.*—Printing has been added to the list of "industries," and the publication of a bi-weekly paper, called the *Michigan Deaf-Mute Mirror*, has been begun. Its aims and purposes are the same as those of the other institution papers of which the Ohio *Chronicle* was the prototype. It is neatly printed.

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*Iowa Institution.*—Mr. Talbot was thrown from a carriage a few weeks ago, the horses having been frightened near the railway; his right arm was broken and his left shoulder dislocated. Mrs. Talbot, who was with him, was less seriously injured. Both are recovering.

The following notices reached us too late for the last number of the *Annals:* Mr. J. A. Gillespie was married July 11, to Miss Helen Zimmerman, of Knob Knoster, Mo., and Mr. E. Southwick was married Sept. 11, to Miss Maggie Bickford, of Birmingham, Iowa, a former pupil of the Institution.

Mrs. Gillespie has been added to the corps of teachers.

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*Columbia Institution.*—An exceedingly valuable acquisition has been made by the purchase of the late Dr. Charles Baker's library of works relating to the deaf and dumb. This library consists of more than three hundred handsomely-bound volumes, including many that are very rare. With the material already possessed it gives us what is probably by far the largest and best collection of such works in the world, with the exception of the library of the MM. Guyot, at Groningen. A catalogue is to be published during the present year. It is certainly a matter of congratulation, not only for this institution but for all the American institutions, that such a collection should have been secured for our country.

A clock and bell have been placed in the tower of the main central building.

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*Minnesota Institution.*—The blind pupils have been removed to their new quarters, about half a mile from the deaf-mutes, to the mutual satisfaction of the two classes. Mr. Noyes continues to be the superintendent of both departments, while Mr.

A. N. Pratt, formerly a teacher in the deaf-mute department, has been made head teacher and acting principal of the blind department. Mr. P. W. Downing, late of the New York Institution, succeeds Mr. Pratt as teacher of articulation. Miss Howe and Miss Westgate have been succeeded by Miss Bella H. Ransom, a semi-mute, formerly of the New York Institution, and Miss Marian Wilson, a hearing lady. Mrs. Anna Wing, a hearing lady, has also become a teacher.

An important change has been made in the order and time devoted to school and labor. There is now one session of school from 8¼ A. M. to 12½ P. M., and labor from 1 to 4½ P. M. It is hoped that in this way the value of the industrial department will be increased without serious detriment to the progress of the pupils in school. The girls have the same period of labor as the boys, and special effort is made to teach them useful and ornamental work as well as household duties.

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*Arkansas Institute.*—In the notice of this institution in the last number of the *Annals*, Mr. Ely's name was inadvertently used instead of Mr. Caruthers'.

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*Maryland Institution for the Colored.*—Mr. Louis C. Tuck, a graduate of the American Asylum and National College, and late a teacher in the California Institution, has been appointed head teacher. Mr. Tuck also has charge of the Baltimore branch of the Church Mission.

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*Oregon Institution.*—Rev. P. S. Knight, who has been active in promoting the welfare of the Institution since its establishment, has been appointed principal. Mr. W. S. Smith remains in the Institution as head teacher, and an additional deaf-mute teacher, Mr. John H. Larue, has been appointed.

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*Montreal Protestant Institution.*—This institution, too, now has its newspaper. It is called the *Cote St. Antoine Times and Canadian Deaf-Mute Chronicle*, is published monthly, and, as its name indicates, is designed to be of local interest outside of the institution, while devoting a good portion of its space to deaf-mute matters. It is handsomely printed on tinted paper.

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*New Brunswick Institution.*—Mr. Abell's "Evening and Sunday School" has become a boarding establishment and has

changed its name, as indicated in the title of this paragraph. The evening school, however, is continued in the Institution, and there are some day-scholars. The institution receives a small appropriation from the provincial government, but is mainly dependent upon subscriptions for support. As soon as sufficient funds are provided a building will be erected. The school has about $1,600 worth of apparatus, maps, charts, etc.

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## MISCELLANEOUS.

BY THE EDITOR.

*New Institutions.*—Five schools appear in our tabular statement this year for the first time.

The Catholic Institution of St. Joseph of the Sacred Heart was established in 1869, as a department of the school of the same name for hearing and speaking young ladies at Fordham, N. Y. It is, as we learn from Mr. Syle, under the charge of a religious order of ladies, "without habit," who are devoted to good works—especially the conduct of schools for girls—in this country, France, and elsewhere. The French system of instruction is used, having been introduced directly from France by Mlle. Lambert, now a teacher in the Brooklyn school. Articulation is taught.

We restore the Cleveland Day-School to its place in the list, and give its statistics as furnished us by the Superintendent of Public Schools of that city, in order to make the record of institutions for the year complete; but we learn from a trustworthy source that the school, after having been revived for a year or two, suffered syncope in September last—not for the first time—and that some of its pupils are now in the Ohio Institution.

The German Lutheran School at Royal Oak, Mich., was noticed in the last volume of the *Annals*, page 115.

Of the Colorado Institution we have no information later than that given in the last volume of the *Annals*, page 190, except that "Grace Greenwood," in a recent letter to the New York *Times*, mentions Manitou as the location.

The Brooklyn Institution is a branch of the Fordham establishment of the same name, and is also connected with a school for hearing young ladies. Some of the pupils board in the Institution, and others are day-scholars. Those who are unable to pay are received free.

The Free Evening Class of New York city was opened in November last, under the auspices of the Board of Education of that city. It is technically a class of the evening school, held in Grammar School No. 40, East Twenty-third street, between Second and Third avenues; it is nominally under the principal of that school, Mr. James Mitchell, but in fact Mr. Syle has the sole control and direction of it. It meets on Monday, Wednesday, and Friday evenings, from 6½ to 9 o'clock. The scholars have mostly received previous instruction, and are now engaged during the day in earning a livelihood. They are generally deficient in some points of great practical importance to them in their trades and other business, especially mechanical drawing, book-keeping, and colloquial language. Several are Germans, who come to Mr. Syle to acquire a knowledge of English. Considering the great distance of the school from the homes of some of the pupils—though the location is the most central one available—the attendance is quite regular.

Miss L. M. Wayland, of 355 One Hundred and Twenty-fourth street, New York city, still proposes to open a private home-school for children whose parents do not wish to send them to a public institution, but as yet she has no pupils.

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*The Prospective New Jersey Institution.*—The Commissioners have accepted from the city of New Brunswick the offer of "Riverside Park," a piece of land about forty-three acres in extent, and are now engaged upon plans for a building. They have asked and received the advice of several gentlemen in the profession with respect to the plan, and the result ought to be a better building than any yet erected.

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*Proposed Day-School in Chicago.*—We learn from the Chicago *Tribune* that the president and other representatives of the Board of Education of Chicago met the Deaf-Mute Society of that city at the rooms of the latter, No. 89 Madison street, on the 11th of November last, for the purpose of receiving a communication from the society upon the subject of establishing a day-school for deaf-mutes in Chicago. An address which had been drawn up in behalf of the society, and of which we publish the greater portion elsewhere in the present number of the *Annals*, was read by Mr. F. D. Clarke, of Detroit, formerly of the New York Institution. A gentleman stated that the proposed plan for a day-school was approved by Dr. Gillett, princi-

pal of the Illinois Institution. Recitations in the sign-language were given by some of the deaf-mutes present, after which the president of the Board of Education, through Mr. Clarke, said to the society that the Board had no power to do more than fit up a room for the day-school; they could not provide a teacher without an appropriation for this purpose, which would have to be made by the common council, or, better, by the State legislature. They would, however, do all in their power to further the project.

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*Australian Institutions.*—Dr. Gallaudet has received a file of the reports of the "New South Wales Institution for the Deaf and Dumb and the Blind." This institution, which is in Sydney, was established in the year 1860. The present principal is Mr. Samuel Watson, formerly connected with the Belfast (Ireland) Institution, and afterwards master of the Derry and Raphoe Institutions. The number of pupils is 52.

There is also an institution in Melbourne, having 82 pupils, and a new one has just been opened in Adelaide, which unites the deaf and dumb and the blind.

The laborers in this distant field of the southern hemisphere feel that they are far separated from their brethren in other lands; but now that the direct communication between Australia and San Francisco brings them comparatively near to us of America, we gladly welcome them to our fellowship, hoping that the relations established with them by means of the *Annals*, correspondence, etc., may prove of mutual benefit.

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*The Church Mission.*—This association held its second anniversary at St. Ann's church, New York, November 8, 1874. The receipts during the past year were $5,276.72. The Mission, besides assisting St. Ann's Church in its special work among the deaf, and supporting the Home for aged and infirm deaf-mutes, has held regular or occasional services during the year at a large number of places in different parts of the country. The plans for a building for the Home are now perfected, and it is hoped that the means for this worthy object will soon be provided.

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*The Clerc Memorial.*—We have received the final report of the executive committee, in which they announce the satisfactory completion of their labor of love and resign their trust.

The treasurer's report shows a balance of $156.98 remaining on hand, after all expenses have been paid; this sum will probably be increased somewhat by the sale of photographs, and, with the consent of the board of managers, will be transferred to the building fund of the Home for aged and infirm deaf-mutes in New York. Photographic views of the monument in various styles may be obtained of Mr. C. S. Newell, Jr., Station M, New York city, or of Mr. W. H. Weeks, American Asylum for the Deaf and Dumb, Hartford, Conn. The following letter from Mr. Syle corrects and completes the description of the monument already published in the *Annals*, and gives some additional information of interest:

*To the Editor of the Annals:*

Sir: Permit me to correct a slight error which occurs in your description of the Clerc Monument, in the October number, and in most of the other descriptions that have been published. The inscription on the front reads: "*The Apostle to* (not *of*) *the Deaf-Mutes of the New World.*"

The origin of this epithet may have sufficient interest to merit notice in the *Annals*. It was suggested by the Rev. Francis J. Clerc, D.D., Rector of Burlington College, N. J., who found it in a letter of introduction given to his father by the Abbé Sicard, addressed to the learned and amiable Bishop Cheverus, of Boston—subsequently the first, and thus far the only American Cardinal.

The passage in which the expression occurs is as follows:

"J'aime pour me consoler de sa perte, à le considérer comme *l'apôtre des Sourds-muets du nouveau monde*, à qui notre Dieu veut se faire connaître, et dont il veut, dans Sa Miséricorde, dissiper les ténèbres en les éclairant du flambeau de la foi."*

As no exact description of the monument has appeared in the *Annals*, I append one, furnished by the contractor, to place on record by the side of the description of the Gallaudet monument, (vol. vii, pp. 22, 23:)

"The monument to the late Laurent Clerc consists of a bronze bust, and a memorial pedestal composed of five stones. The *base* is of Westerly, R. I., gray granite, 5 feet square by 14 inches thick, finely hammered. The remaining portions are of the "Dyce" Scotch granite, of a bluish-gray color, and very highly polished, from the Spittal Granite Works, Messrs Bower & Florence, Aberdeen. The *second base* is 3 ft. 10 in. square by 10 in. thick. The *moulded base* is 3 ft. 3 in. square by 18

* "I am fain to console myself for his loss by thinking of him as *the apostle to the deaf-mutes of the new world*, to whom our God wishes to make himself known, and whose darkness He wishes, in His mercy, to dissipate by lighting it up with the torch of the true faith."

in. thick, and has a bronze plate inserted in the front, bearing a bas-relief of the name CLERC in the manual alphabet. The *die* is 3 ft. 3 in. high by 2 ft. 6 in. square at the bottom, diminishing to 2 ft. 2 in. square at the top, and bears inscriptions in front and on the two sides, in sunk bevelled gilt letters. The *cap* is 2 ft. 9 in. square by 2 ft. high. It is richly moulded, and bears in front the monogram L. C. in elegant sunken letters. The bronze *bust* is of heroic size; it was modelled by Carl Conrads, of Hartford, and cast at the Ames Foundry, Chicopee, Mass.; it is finely chased and finished by hand."

The monogram was designed by Mr. Batterson's draughtsman, Mr. Henry Bryant, of Hartford, who also made the working drawings of the details of the pedestal from the general designs furnished by myself.

Your obedient servant,

HENRY WINTER SYLE,
*Sec. Nat. C. M. Union.*

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*The Cause of Deaf-Mute "Clannishness."*—What is the reason that the graduates of our institutions, with few exceptions, prefer to associate with one another rather than with the world of hearing and speaking persons? Mr. Ackers says* it is because they have been taught by the "French system," and the same opinion seems to be held by some of the other writers who have discussed the subject—alike those who condemn and those who defend deaf-mute associations, conventions, etc. We do not deny that the possession of so facile a means of communication as the sign-language used in our institutions may be *one* of the causes that foster the tendency in question; but that there is also some other and deeper reason underlying this, is, we think, shown by the fact that the same tendency to association is found among the graduates of the articulation schools of Germany, and in no less degree than here. Almost every large German town has its "*Taubstummenverein*," and from time to time a great convention of deaf-mutes is held in Berlin. As Mr. Danger, of Brunswick, remarks in the *Organ*:† "If our schools are properly conducted, they succeed in giving the majority of their pupils such a knowledge of language that, upon their graduation, intercourse with the hearing-world is rendered *possible*, and the tendency to future intellectual decay is counteracted by the ability to use books; yet the *heart* of the deaf-mute will generally incline more to the *deaf-mute* than to the

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**Annals*, vol. xix, pp. 82, 83.

† *Organ der Taubstummen- und Blindenanstalten in Deutschland*, vol. xx, p. 116.

hearing person." It may be added that while Mr. Danger deplores some of the concomitants of deaf-mute gatherings, (for instance, too much beer-drinking,) he does not regard the conventions and associations as necessarily an evil; on the contrary, he believes that they may be made the means of good, affording, as they do, an opportunity for the much-needed further instruction of their members. He highly commends the course adopted in Würtemberg, where the authorities have provided the deaf-mutes with a place of meeting, and have arranged that the head teacher of one of the royal institutions shall take part in their gatherings, receiving therefor a reasonable compensation.

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*Mr. Kinney on the Sign-Language.*—The Nebraska *Teacher* for October, 1874, contains an able article by Mr. R. H. Kinney, principal of the Nebraska Institution, describing the various systems of deaf-mute instruction and the course pursued in his own institution. He speaks with respect of the results of articulation at Northampton, but believes that the sign method is the only true one for most deaf-mutes. Upon the sign-language as a means of instruction he places a very high estimate:

"It is the gift of God," he says, "and a necessity. * * * It is the basis, the elementary principle, and great help by which deaf-mutes in our institutions are gradually built up, silently and steadily enriched with mental power, and finally brought out upon a higher plane of moral and intellectual existence. It is their vernacular, and they long for it as the Swiss soldiers longed for their native land, because it is a living language, addressed to a living sense."

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*Mr. Jacobs on Articulation.*—Last summer, Mr. J. A. Jacobs, principal of the Kentucky Institution, visited most of the northern and eastern institutions for the deaf and dumb, and in an interesting series of sketches published in the *Kentucky Deaf-Mute* has given his impressions of them. He spent several hours in the articulation schools of Boston and Northampton, but was not convinced of the superiority of their system of instruction; on the contrary, he returned home strengthened in the conviction that no method of articulation is likely to supersede signs in the education of the great majority of deaf-mutes. At Northampton, in the most advanced class, he was struck with the difference in the articulation of the semi-mutes and those congenitally deaf. The former spoke better than any persons entirely deaf whom he had ever heard; but of the latter, he could not understand more than one word in twenty. All read the teacher's lips with great readiness; an accomplishment which he considers of more real value than articulation.

## *American Institutions for the Instruction of the Deaf and Dumb for the year* 1874.

| | Name. | Location. | Date of Opening. | Chief Executive Officer. | No. of Pupils. | | | | | No. of Instructors. † | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | During the year. | Male. | Female. | Semi-Mute.* | Present, Nov. 16, '74. | Whole No. | Male. | Female. | Deaf-Mute.‡ | Semi-Mute.* |
| 1 | American Asylum | Hartford, Conn | 1817. | Edward C. Stone, M. A., Principal | 264 | 162 | 102 | 19 | 220 | 18 | 9 | 9 | 3 | 2 |
| 2 | New York Institution | New York, N. Y. | 1818. | { Isaac Lewis Peet, LL. D., Principal / Wm. Porter, M. D., Superintendent } | 599 | 345 | 254 | 56 | 532 | 17 | 11 | 6 | 3 | 4 |
| 3 | Pennsylvania...do | Philadelphia, Pa. | 1820. | Joshua Foster, Principal | 271 | 146 | 125 | 32 | 225 | 14 | 11 | 3 | 3 | None. |
| 4 | Kentucky ...do | Danville, Ky | 1823 | J. A. Jacobs ...do | 102 | 51 | 51 | 8 | 84 | 5 | 4 | 1 | 1 | 2 |
| 5 | Ohio ...do | Columbus, Ohio | 1829. | Gilbert O. Fay, M. A., Superintendent | 468 | 272 | 196 | 40 | 407 | 24 | 8 | 16 | 9 | 3 |
| 6 | Virginia ...do | Staunton, Va. | 1830. | Chas. D. McCoy, Principal | 96 | 56 | 40 | 11 | 87 | 8 | 8 | None. | 2 | 1 |
| 7 | Indiana ...do | Indianapolis, Ind | 1844. | Rev. Thos. MacIntire, M. A., Sup't | 332 | 191 | 141 | ..... | 291 | 16 | 10 | 6 | 4 | 3 |
| 8 | Tennessee School | Knoxville, Tenn | 1845. | Joseph H. Ijams, B. A., Principal | 136 | 78 | 58 | 16 | 122 | 7 | 7 | None. | 3 | 1 |
| 9 | North Carolina Institution | Raleigh, N. C. | 1845. | John Nichols ...do | 138 | 77 | 61 | 10 | 113 | 8 | 7 | 1 | 3 | 1 |
| 10 | Illinois ...do | Jacksonville, Ill | 1846. | Philip G. Gillett, LL. D. ...do | 394 | 217 | 177 | 70 | 341 | 16 | 8 | 8 | 2 | 2 |
| 11 | Georgia ...do | Cave Spring, Ga | 1846. | W. O. Connor ...do | 52 | 25 | 27 | ..... | 50 | 5 | 4 | 1 | 1 | 1 |
| 12 | South Carolina ...do | Cedar Spring, S. C. | 1849. | (Closed.) | | | | | | | | | | |
| 13 | Missouri ...do | Fulton, Mo | 1851. | Wm. D. Kerr, M. A., Superintendent | 202 | 98 | 104 | 25 | 165 | 10 | 6 | 4 | 3 | 1 |
| 14 | Louisiana ...do | Baton Rouge, La. | 1852. | J. A. McWhorter, M. A. ...do | | | | | | | | | | |
| 15 | Wisconsin ...do | Delavan, Wis | 1852. | George L. Weed, M. A., Principal | 176 | 102 | 74 | 12 | 143 | 9 | 6 | 3 | 2 | None. |
| 16 | Michigan ...do | Flint, Mich | 1854. | Egbert L. Bangs, M. A. ...do | 192 | 108 | 84 | 35 | 164 | 9 | 5 | 4 | 2 | 3 |
| 17 | Iowa ...do | Council Bluffs, Iowa. | 1855. | Rev. Benjamin Talbot, M. A., Sup't. | 157 | 78 | 79 | 7 | 130 | 9 | 6 | 3 | 3 | None. |
| 18 | Mississippi ...do | Jackson, Miss | 1856. | John L. Carter, M. D., Principal | 51 | 24 | 27 | 10 | 30 | 4 | 3 | 1 | 1 | 1 |
| 19 | Texas ...do | Austin, Texas | 1857. | J. Van Nostrand, M. A., Superintendent | 42 | 26 | 16 | ..... | 42 | 2 | 1 | 1 | 1 | None. |
| 20 | Columbia ...do | Washington, D. C. | 1857. | E. M. Gallaudet, Ph. D., LL. D., President | 113 | 97 | 16 | 32 | 78 | 12 | 11 | 1 | 1 | 3 |
| 21 | Alabama ...do | Taladega, Ala | 1858. | Joseph H. Johnson, M. D., Principal | 52 | 24 | 28 | None. | 50 | 5 | 3 | 2 | None. | None. |
| 22 | California ...do | Oakland, Cal | 1860. | Warring Wilkinson, M. A. ...do | 63 | 42 | 21 | 7 | 58 | 4 | 4 | None. | 1 | None. |
| 23 | St. Bridget's Inst'n, (Cath.) | St. Louis, Mo | 1860. | Sister Stanislas ...do | | | | | | | | | | |
| 24 | Kansas Institution | Olathe, Kansas | 1862. | L. H. Jenkins, M. A ...do | 80 | 46 | 34 | 14 | 70 | 6 | 4 | 2 | 2 | None. |
| 25 | St Mary's Asylum, (Cath.) | Buffalo, N. Y. | 1862. | Sister Mary Ann ...do | 94 | 51 | 43 | 16 | 83 | 7 | None. | 7 | 1 | None. |
| 26 | Minnesota Institution | Faribault, Minn | 1863. | Jonathan L. Noyes, M. A., Sup't | 102 | 66 | 36 | 15 | 100 | 8 | 4 | 4 | 1 | 3 |
| 27 | Inst'n for Improved Instr'n | New York, (a) N. Y. | 1867. | D. Greenberger, Principal | 103 | 55 | 48 | 11 | 92 | 9 | 1 | 8 | None. | None. |
| 28 | Clarke Institution | Northampton, Mass. | 1867. | Miss Harriet B. Rogers, Principal | 70 | 40 | 30 | 29 | 60 | 8 | None. | 8 | None. | None. |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 29 | Arkansas Institute | Little Rock, Ark. | 1867. | Elmore P. Caruthers, M. A., Principal | 80 | 44 | 36 | 7 | 64 | 5 | 2 | 3 | 2 | None. |
| 30 | Maryland Institution | Frederick City, Md. | 1868. | Chas. W. Ely, M. A. do. | 104 | 68 | 36 | 11 | 91 | 9 | 4 | 5 | 3 | 2 |
| 31 | Nebraska Institute | Omaha, Neb. | 1869. | Roswell H. Kinney, M. A. do. | 38 | 22 | 16 | 4 | 35 | 3 | 3 | None. | None. | None. |
| 32 | Pittsburg Day-School | Pittsburg, Pa | 1869. | Archy Woodsides, Teacher | 42 | 25 | 17 | 9 | 40 | 2 | 1 | 1 | 1 | None. |
| 33 | Boston Day-School | Boston, (*b*) Mass. | 1869. | Miss Sarah Fuller, Principal | 65 | 30 | 35 | 15 | 65 | 7 | None. | 7 | None. | None. |
| 34 | Whipple's Home School | Mystic River, Conn. | 1869. | Z. C. Whipple, Principal | 12 | 7 | 5 | 4 | 10 | 2 | 1 | 1 | None. | None. |
| 35 | St. Joseph's of the Sacred Heart (*f*) | Fordham, N. Y | 1869. | Mme. Victorine Boucher, Principal | 22 | None. | 22 | 11 | 22 | 3 | None. | 3 | None. | None. |
| 36 | West Virginia Institution | Romney, West Va. | 1870. | J. C. Covell, M. A., Principal | 50 | 32 | 18 | 4 | 50 | 5 | 3 | 2 | 1 | None. |
| 37 | Oregon Institution | Salem, Oregon | 1870. | Rev. P. S. Knight, Principal | 30 | 16 | 14 | 5 | 20 | 3 | 3 | None. | 2 | None. |
| 38 | Cleveland Day-School | Cleveland, O. | 1870. | Miss Post, Teacher | 12 | 5 | 7 | 3 | | 1 | None. | 1 | None. | None. |
| 39 | Cayuga Lake Acad. (*f*) | Aurora, N. Y. | 1870. | Charles Kelsey, M. A., Principal | 6 | 4 | 2 | 3 | 4 | 2 | 1 | 1 | None. | None. |
| 40 | Inst'n for Colored | Baltimore, (*c*) Md. | 1872. | F. D. Morrison, M. A., Sup't | 12 | 5 | 7 | None. | 11 | 3 | 2 | 1 | None. | 1 |
| 41 | German Luth'n School (*f*) | Royal Oak, Mich. | 1873. | Rev. G. Speckhard, Teacher | 19 | 13 | 6 | None. | 19 | 1 | 1 | None. | None. | None. |
| 42 | Colorado Institution | | 1874. | J. P. Ralston, Principal | | | | | | | | | | |
| 43 | St. Joseph's of the Sacred Heart (*f*) | Brooklyn, (*d*) N. Y. | 1874. | Mme. Victorine Boucher, Principal | 18 | None. | 18 | 3 | 17 | 3 | None. | 3 | 1 | None. |
| 44 | Free Evening Class (*f*) | New York, (*e*) N. Y. | 1874. | Henry Winter Syle, M. A., Teacher | 33 | 33 | None. | 3 | 33 | 1 | 1 | None. | None. | 1 |
| 44 | Institutions in the U. S. | | | Number in 41 Institutions | 4892 | 2781 | 2111 | ‡557 | 4218 | 290 | 163 | 127 | 63 | 35 |
| | National Deaf-Mute Col. ¶ | Washington, D. C. | 1864. | E. M. Gallaudet, Ph. D., LL. D., President. | 59 | 59 | None. | 30 | 38 | 9 | 9 | None. | None. | 2 |
| 1 | Montreal Cath. Ins. (Male) | Montreal, Can. | 1848. | Rev. A. Belanger, Principal | 76 | 76 | None. | 2 | 63 | 7 | 7 | None. | 2 | None. |
| 2 | Montreal Cath. Ins. (Female | Montreal, Can. | | | | | | | | | | | | |
| 3 | Halifax Institution | Halifax, N. S. | 1857. | J. Scott Hutton, M. A., Principal | 48 | 31 | 17 | 3 | | 3 | 3 | None. | 1 | None. |
| 4 | Ontario do. | Belleville, Ontario | 1870. | W. J. Palmer, M. A., Ph. D. do. | 227 | 151 | 76 | 17 | 199 | 11 | 8 | 3 | 2 | None. |
| 5 | Montreal Protestant Inst'n | Montreal, Can. | 1870. | Thomas Widd do. | 23 | 20 | 3 | 1 | 23 | 2 | 1 | 1 | 1 | None. |
| 6 | New Brunswick Inst'n | St. John, N. B. | 1873. | A. H. Abell do. | 27 | 15 | 12 | 10 | 27 | 1 | 1 | None. | 1 | None. |
| 6 | Institutions in Canada | | | Number in 5 Institutions | 401 | 293 | 108 | 33 | 312 | 24 | 20 | 4 | 7 | None. |

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.
† Including the principal. ‡ Not including the semi-mute teachers. ‖ Number in 35 Institutions, containing 4,466 pupils.
¶ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its professors and students are included in the statement of the Columbia Institution given above.
(*a*) No. 642 Seventh Avenue. (*b*) No 11 Pemberton Square. (*c*) No. 92 South Broadway. (*d*) No. 177 Union street.
(*e*) Grammar School No. 40, East 23d st., between Second and Third Avenues.
(*f*) Schools for hearing youth, but having classes of deaf-mutes.

*A Deaf Soldier.*—At the first "Visible Speech" convention, Mr. W. M. Chamberlain, a semi-mute, described and illustrated his successful acquisition of articulation and lip-reading.* The Hartford *Evening Post* of Sept. 19 describes a long oral interview held by one of its reporters with this gentleman at the time of the dedication of the Clerc Memorial, in the course of which Mr. Chamberlain gave the following history of his attempts to serve his country as a soldier:

"During the war, I enlisted in the army, passed the surgeon, went into camp, and was never detected until I attempted to pass the guard line one day, when my inability to hear the sentinel lead to the discovery of my deafness. After that I was drafted and was passed by another surgeon, whose questions I readily comprehended from his lips, and who never suspected that I could not hear a sound. A few hours later a friend of mine heard that I had passed, and reproached the surgeon for his carelessness. I was recalled, gave evasive answers to his questions regarding my infirmities, and was again declared to be a fit subject for the military service. A second and a third time the surgeon was spoken to regarding my case, and finally he examined my ears, and that examination proved to him conclusively that he had been deceived. I was very much annoyed, as I really desired to serve my country, but fate seemed to be against me."

Mr. Chamberlain also narrated an incident that occurred in Boston:

"I went into a store, and used pencil and paper in effecting my purchase. Leaving the bundle at the store I went away for awhile on other business, and returning, went up to the desk and asked for it, using my power of speech. The clerk stared at me, and finally said that I couldn't have the bundle, as it belonged to the deaf and dumb man. I went out, lighted a cigar, and walked leisurely around the streets, smoking and viewing the sights, and when I had finished my cigar, returned to the store, took pencil and paper, and wrote a request for my bundle. It was at once handed to me, and the clerk wrote on the paper that a man who resembled me sufficiently to be my twin brother had been in a little while before, and had fraudulently attempted to get the goods. Having the bundle safe under my arm, I bade the clerk good afternoon, (in speech,) and walked off highly amused at his look of mingled amazement and incredulity."

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*Mechanical Drawing.*—Mr. Syle writes us that those of his pupils in the evening-school who are engaged in cabinet-making, engraving, and similar pursuits, feel very much the want of in-

* See the *Annals*, vol. xix, page 96.

struction in *mechanical* drawing. Several have been compelled to acquire it by themselves, in order to get on in their trades. "A smattering of free-hand drawing will not make up for ignorance of geometrical principles, without which the draughtsman goes only by rule of thumb." In the provisions made for meeting this want, the institutions of Great Britain, as shown by a letter from Mr. T. B. Berry in the *Silent World* for December 1, are far in advance of our own. Now that our public schools for hearing children are beginning to pay so much more attention than formerly to this branch of education, we trust our deaf-mute institutions will not continue to neglect it. If they do, the chance of success to our graduates in their competition with hearing persons in all kinds of skilled labor must become less and less favorable, and the time is not distant when they will be crowded out altogether.

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## JOHN ROBERTSON BURNET.

BY ISAAC LEWIS PEET, LL D., NEW YORK.

Alighting from the cars of the Morris and Essex Railroad, at Orange, New Jersey, the traveller in search of the picturesque can hardly do better than to take a carriage and ascend the mountain. At every step, as he rises higher and higher, the panorama behind him becomes broader and deeper, till near the summit one of the finest views meets the eye that the imagination can conceive. Beautiful villas, with velvety lawns and blooming gardens, adorn the slope to its very base, while on the plain beyond towns and cities indicate the greater concentration of civilization, and in the dim distance is seen the great metropolis, bounded by the majestic Hudson on the one side, and the shining thread of water, known as the East River, on the other. To the south stretches away the great roadstead which gives it its commercial supremacy, with the heights of Staten Island looming up on the one side and the bluffs of Long Island on the other. Passing the summit he finds the character of the scene suddenly changed. The road descends awhile, and then commences the ascent of the second mountain. A ride of three or four miles brings him to a sort of table-land, the view from which suggests only rural occupation and repose. Here are seen woodland and meadow, pastures for kine, and a

few cultivated fields, with here and there an unpretentious homestead, whose antiquated appearance conveys the idea of having been the home of generations stretching far back into the past. Finally, nestled among the trees, he comes to a neat and commodious church edifice, known as the Northfield Baptist Church, which is the most modern building to be seen. It was erected in the year 1867 to take the place of a structure which had existed since the year 1800, and which, though endeared to the congregation by time and peculiar associations, had become so much out of repair as to render a new building absolutely necessary. Near by is the burial ground in which the remains of those who have passed away in connection or communion with this church have been received for nearly a century, the church itself, occupying originally temporary accommodations, having been constituted April 19, 1796. The church and the hills around from which its communicants gather together for worship retain their ancient name of Northfield, though the township and post office are known as Livingston.

Into this neighborhood came, in 1787, an old revolutionary soldier named Abner Ball, and Rachel, his wife, who settled on a beautifully-situated farm, and commenced life here anew. On the 17th of June, in the same year, they were made members of the church by baptism, and three weeks afterward Mr. Ball was appointed church clerk, which office he held for more than half a century. He was also president of the board of trustees, and was deacon of the church from 1798 to the end of his useful life, which closed May 20, 1848, at the age of four-score and eight years. To these functions were added the secular duties of justice of the peace and of tax commissioner. The singularly self-denying Christian character of this estimable man was well illustrated when, in 1800, while preparing to build himself a new house, he contributed the lumber he had collected for that purpose, together with a considerable sum of money, to the construction of the church edifice which the congregation had undertaken. When contributions fell short of the amount necessary to pay the expenses of the pastor, he invariably made up the deficit from his own pocket. The poor found in him a friend and helper, and never was a needy person turned away from his door. Many a poor widow was entertained for weeks and months under his hospitable roof. Indeed, so literally did he obey the injunction "Give to him that

asketh thee," that the man who did the most to build a house of worship for the church lived, to his dying day, in perhaps the poorest dwelling in the parish.

This Abner Ball had inherited the natural qualities that gave such tone and vigor to the manner in which he carried out the promptings of a sanctified heart, from a line of sterling ancestors. His great-grandfather, Edward Ball, who came over to this country from Wales, was one of the first settlers in Newark, and was looked up to as a leader in all public affairs; and a brother of this great-grandfather, who settled at the same time in Virginia, was, according to family tradition, the grandfather of Mary, the mother of Washington. His grandfather, Thomas, was even more thoroughly identified with the rising town.

His wife, Rachel, was the daughter of the last of three John Robertsons, the first of whom left Scotland for conscience' sake in the troublous times of James the Second. She was a woman of much personal beauty and rare intelligence and worth.

The only child of this excellent couple, a daughter, whom they named Betsey, was married, at the age of 19, to a young man of her own age named Samuel Burnet, the third of a line of Samuel Burnets, the first of whom, a thorough Saxon, was one of the early settlers of Long Island, and the second a soldier in the army during the Revolution.

Samuel and Betsey enjoyed a most happy married life of 42 years, which was commenced by their union on the 2d of January, 1803, and terminated by Mrs. Burnet's death in 1845. With singular appropriateness might have been inscribed upon her tomb the quaint epitaph which is still to be deciphered upon the grave-stone of her great-grandmother, Mrs. Thomas Ball:

> "The dame that lies beneath this tomb
> Had Rachel's beauty, Leah's fruitful womb,
> Abigail's wisdom, Lydia's faithful heart,
> Martha's just trust, and Mary's better part."

Samuel Burnet was a self-instructed man, but he contrived to acquire a good knowledge of the law, and, as he had oratorical gifts of no mean order, was first in all Fourth of July and other public occasions among his friends and neighbors, enjoyed several public offices, and was in much request in all disputes which came before their simple courts. He lived to the good old age of 82, having spent 57 years of his life in his own house.

This worthy couple had eleven children, of whom the subject of this sketch was the fourth, and the second son of three. His mother named him John Robertson after her mother's father, thus perpetuating in him the name of the Scotch element in the family, which, with her father's Welsh blood and her husband's Saxon, produced in him that rare union of characteristics which have endeared him to all who have had the opportunity of knowing his ability and worth. While deriving so much from her, however, it was not to her training and influence that he was destined to owe the early moulding of his character. An instinct of filial affection induced her to yield to the earnest solicitations of her parents and transfer to their care this promising boy, to revive in their hearts the happy days when she, their only child, was adding new joys to their home by the unfolding process of mind and heart. Accordingly, John Robertson Burnet, born December 26th, 1808, became the next year's Christmas gift to his rejoicing grandparents, Abner and Rachel Ball.

A childhood passed under such influences could not be otherwise than pleasantly and well spent. Guarded, shielded, and encouraged by solicitous Christian love, he was brought up in the nurture and admonition of the Lord, was taken regularly each Sunday to church, walked every day in the light of holy precept and example, received instruction suitable to his age, including reading and writing, and yet, with wise indulgence, was permitted to roam for hours at will, amid the beautiful scenes with which nature had surrounded his happy home.

To this portion of his life he refers as follows in the "Farewell" to his home, written when, as a young man, he first adventured forth into the world:

"Farewell, the soil my steps that stay'd
In tottering infancy;
Where free my bounding footsteps stray'd
In boyhood's thoughtless glee!
Her treasur'd stores has memory
Link'd with each field and spring,
She clings to every rock and tree
As a familiar thing."

And again, in his poem on Winter, he writes as follows:

* * * * * * *

"How often when a child I dreamed by night,
And thought of New Year's promised joys by day,
And when it came, awake long ere the light,
Strove the first greetings of the year to pay.

O! I was happy then as child could be with feast and play.
It was my grandsire's birthday, and 'twas hence
Kept ever in our house with double joy.
We keep it still, but gone is the deep sense
Of happiness that thrilled me when a boy."

A gloom, however, was soon destined to be thrown over this joyous period.

In the beginning of March, 1817, about two months after he attained the age of eight years, a cold, occasioned by getting his feet wet in melted snow and riding several miles on a sled in this condition, resulted in brain fever. A delirium of two or three days terminated in sleep, from which he awoke in the middle of the night. His grandfather's hand was upon him, and it was equally a matter of surprise to that kind parent and to the dear object of his care that there was no response to the questions mutually asked. A candle being lighted, it was soon discovered that the child was totally deaf. For months every remedy suggested by experienced physicians or thoughtful friends was tried, but tried in vain, till finally his afflicted relatives felt compelled to reconcile themselves to the conclusion that henceforward his ear must be closed to all earthly voices.

In this crisis the value of a sister's love and devotion at once became manifest. His eldest sister, Rachel, who equally with himself had formed a member of his grandparent's family, a young woman of uncommon strength of mind, gave to him all the time she could spare from her duties in the house. She encouraged him to exercise his voice, corrected his errors of pronunciation, never tired of answering his questions, procured books for his instruction and amusement, kept him *en rapport* with all that was going on around him, acted as interpreter between him and others, and thus literally became "ears to the deaf and a tongue to the dumb." In this way the keen sensibility to his loss, which might otherwise have induced melancholy, was greatly mitigated.

A result of his deafness, not uncommon among those who have met with a like misfortune, was the intense interest awakened in his mind in books. He devoured everything that came in his way in the shape of reading, and the number of books to which he had access being necessarily limited, he read them over and over again, thus fixing their contents in his mind.

His internal ear seems to have been keenly sensitive all this while. At the age of nine we find him frequently writing verse. One poem, too long to be inserted here, most touchingly ex-

presses his grief at the loss of the pleasures of sound. His father, who, as well as his mother, frequently visited him at this time, while deeply interested in the lines, thought it would do no harm to point out some imperfections in the metre. The little fellow immediately took up his pencil and naively wrote:

"Ye critics grave who disapprove
These humble efforts of my pen,
Remember who their author was,
And cease your censure then.

"A child of inexperienced ten
Could not expect to vie with men
Of more maturer age;
Critics cease your censure then,
Nor war with infants wage."

When he had reached the age of fourteen his sister and friends began to use the double-handed or English manual alphabet, which added greatly to his facility of intercourse with others. From the first he seemed to have no aptitude for reading on the lips, and his articulation eventually became such that it was of no use to him except in associating with those with whom he was very intimate.

He now began to assist his grandfather in labor on the farm, but spent the greater part of his time in reading and study. He soon went beyond the attainments of his sister and became his own master. His knowledge of English literature became remarkable. By the time he was twenty-two years old he was a good arithmetician, algebraist, and geometrician. He also understood the principles and practice of land surveying. He had obtained a clear comprehension of the elements of the several sciences, and had acquired the ability to read with ease Latin and French, to which were afterward added German, Italian, and other languages. The studies he had commenced at this period were continued and supplemented through life, so that it could truthfully be said of him, in his later years, that he was a man of ripe scholarship, varied learning, and rare attainments.

In the fall of 1830 he paid a visit to the New York Institution for the Instruction of the Deaf and Dumb, and for the first time acquired an idea of the possibility of conversing by signs. So much interested did he become in this, to him, new department of Christian labor that he conceived a desire to become a teacher of the deaf and dumb, and on his return home he made an application by letter, which was successful, and he was ad-

mitted as a teacher in the following November. In the twelfth annual Report to the Legislature, under date of January 4, 1831, the directors thus speak of him: "Another person has been engaged as an assistant instructor and tutor, in place of the deaf-mute dismissed. He is a young man of uncommon mind, from New Jersey, by the name of John R. Burnet, and is not a mute from birth, having lost his hearing when eight years old, after learning to read and write. As he has not till lately had intercourse with those laboring under the same inability with himself, he is now on trial, without any other remuneration than his board, to ascertain whether he can acquire the art of instructing the deaf and dumb, so as to make that employment the means of his future support." In the same Report mention is made of his making meteorological observations and keeping a thermometrical journal. It would have been far more desirable for his purpose if he had sought the position of a pupil, and thus been compelled, as a matter of sheer necessity, to become familiar with signs, and, from participating in the instruction imparted, and noticing its effect upon his associates, learn the rôle of a practical instructor. The most successful teachers among semi-mutes have, in almost every case, been trained in this way, and, I may add, there is an influence growing out of submitting, in company with others, to guidance from minds educated in the schools, which has a most favorable effect upon one who would be a guide to others. The successful teacher must himself have been taught. It was also unfortunate for his purpose that the Institution was in a transition state. The former methods of instruction had failed to secure that public confidence which had attended the Institution at Hartford, Connecticut, and the directors were on the eve of making most important changes. Prof. Léon Vaïsse had just been secured to introduce into the Institution the methods of De l'Epée and Sicard, with the improvements made in the Royal Institution in Paris subsequent to the death of the latter; and shortly afterward Mr. H. P. Peet, of the Hartford Institution, was engaged to take charge of all the departments of the Institution, under the title of Principal. If the change in the methods of instruction and in the system of signs which followed Mr. Peet's arrival, in 1831, could have occurred when Mr. Burnet first came to New York, it would have been a great advantage to him. As it was, however,

he was left at first to depend entirely upon his own resources and observation; added to which he was exceedingly diffident and unobtrusive, unaccustomed to mix much in society, and not skilled in the discipline of a class. The result was that he, though intensely interested in the deaf and dumb, came to the conclusion that he could benefit them in other ways better than by teaching, and so, toward the close of the academic year 1831, he resigned his position and retired, bearing with him the highest regards of his associates and a substantial pecuniary recognition of the estimation in which he was held by the directors. He now began to look the future seriously in the face, and to determine what his future course should be. At this period, in a dissertation in which he discusses the various theories of happiness, and propounds, as his own view, that the happiest condition is that in which the energies of the mind and body find their just proportion in labor and rest, he makes these practical remarks:

"When there is a necessity for moderate, but continued, bodily exertion, and a sufficient motive in view to interest the mind in the efforts of the body to the extent necessary to make these efforts well directed, and consequently effective; when, further, the mind has its means of agreeable relaxation when the labors of the day are over, and when, above all, there is a feeling of security and independence, then the secret of happiness may be considered as attained, and perhaps the condition of the careful and industrious farmer who is free from debt comes nearer to this happy state than that of any other class of men."

Under such reasonings he concludes to lead a farmer's life. He is now a young man of twenty-three, five feet nine inches high, with massive, well-proportioned head, clear skin ruddy with the glow of health, and firmly-knit and supple limbs. He can run at the rate of a mile in four minutes, can clear a fence four feet high, can swim a mile at a stretch, can climb upon the roof of a building holding by the edge, can lean from his horse and pick a whip from the ground without losing his seat, can spring into the saddle without touching the stirrup, and can carry a barrel of flour from wagon to house without assistance.

With such physical advantages, and conscious of the possession of adequate mental endowments, he does not look upon the world with dismay, nor upon the future with dread. He calmly makes his plans and enters upon them. His grandfather accedes to his views, and there is an understanding be-

tween them by which the young man is encouraged to improve what from that moment is practically his own.

His life at the Institution had given a new direction to his thoughts and feelings, and so, during the leisure that he knew how to secure, he continued his investigations into the literature relating to the condition and education of the deaf and dumb. From time to time he made occasional visits of a day or two to the Institution, for the sake of the society to be enjoyed there and of consulting its library. He would, also, go miles to see uneducated deaf-mutes, and was instrumental in securing admission for several of them into the Institution. He also sent many communications to the public prints. The outgrowth of this period, prolific in literary labor, was a book entitled "Tales of the Deaf and Dumb, with Miscellaneous Poems." In this work were collected many interesting facts and statistics relating to the deaf and dumb, accessible to few, and the theories on which rested the methods of instructing them were also clearly and succinctly expounded. To these were added original narratives, in prose and verse, designed, through the pleasing guise of fiction, to awaken an interest in the voiceless ones of earth, and some sketches of actual occurrences deriving their value from their beauty and pathos, as well as a number of poems to show the deaf author's appreciation of the Actual in Nature, the Grand in Scenery, and the Sublime in History and Action. One of these, "The Battle of Trenton, December 26, 1776," full of the fire of patriotism, would of itself establish his claim to rank as a true poet. The following extract will suffice:

"Great Washington rides through the silent ranks,
Speaks cheering words—then turns to hide a tear;
That so much hope is left he renders thanks,
And breathes for victory a silent prayer.

"He gives the word—*Embark!* A few frail boats
Are freighted with the last hope of the free;
And with these fragile vessels sinks or floats
Thy cause forever—weeping Liberty!

"Row on! brave sons of Freedom; prove your might;
Push through the crashing ice and dashing surge!
A mighty stake lies on your strength this night;
With oar and pole and axe your course still urge!

"Though chill the sleet your limbs—Oh! do not quail!
Though last your toil for hours—Oh! do not tire!
A holy cause rests on you; if you fail
The world's last hope of Freedom must expire.

"Long have the Tyrant's bloodhounds tracked your flight,
Long scorned your claim to valor to allow;
Gorged with your spoils, and glorying in their might,
In your own homes they hold carousal now!

"Now is the hour vouchsafed by fav'ring Heaven,
The hour to strike one blow for Freedom's sake;
On! On! let that decisive blow be given
Ere from their late debauch the foe awake."

In the fall of 1833 he went to New York to secure subscriptions for his book. He was received with much enthusiasm by those connected with the Institution, and here commenced that warm friendship which afterward subsisted during life between him and Dr. H. P. Peet, and which no doubt has been renewed above. He made the Institution his headquarters for several months, and seems to have enjoyed his intercourse with the instructors and the pupils. During his stay a fair was held for the benefit of the Institution for the Blind, and an exhibition was given in which both the blind and the deaf and dumb took part. In the course of the exercises was read a poem from the pen of Mr. Burnet, entitled "Address of the Deaf and Dumb to the Blind." It excited much interest at the time, and was incorporated in his book.

In the spring he was engaged by his uncle, Mr. Lewis Burnet, to become co-editor with him of the *People's Friend*, a newspaper published in Philadelphia, and he at once undertook to supply him with literary matter by mail. This visit seemed to be to him particularly agreeable, as he was wont to refer to it repeatedly in after life. There were then associated with the principal as professors men since so well known and honored as to make it sufficient in this connection merely to repeat their names: Léon Vaïsse, David E. Bartlett, Frederick A. P. Barnard, Samuel R. Brown, Josiah H. Cary, Barnabas M. Fay, and George E. Day. All these gentlemen took great interest in this talented young man, and encouraged his efforts and aspirations by every means in their power.

His visit to the Institution was suddenly interrupted by the death of his sister Rachel. This was the most severe blow he had experienced since his own loss of hearing, to the mitigation of which this estimable woman had contributed so much. The touching sketch from his pen, entitled "My Sister's Funeral," had reference to this event, and is a specimen of unusually felicitous writing.

In June, 1834, he proceeded to Philadelphia with the inten-

tion of taking a more direct share in the publication of the *Friend*, but soon came to the conclusion that it would involve him in altogether too serious pecuniary risk. He, therefore, spent some six weeks in successfully canvassing for his book, and returned to New York, where he obtained additional encouragement.

In 1835 his book was published, and he realized enough to induce him to assume all his grandfather's liabilities and take upon himself the exclusive management of the farm.

The old gentleman was now seventy-six years old, and, as he had a pension from the Government and received fees for acting as justice of the peace, he and his wife were able to live in comfortable repose with the grandson they so much loved.

In 1839 Mr. Burnet married Miss Phebe Osborn, a graduate of the New York Institution, an intelligent, well-favored, interesting young woman, who made him a most devoted wife, and contributed greatly to his happiness. Their only sorrow, the absence of little ones from their hearthstone, was providentially removed in a manner which beautifully exhibits the refinement of their sensibility. Mrs. Maria Ward, a sister to whom he was tenderly attached, died, leaving an infant daughter twelve days old. Mr. and Mrs. Burnet at once claimed the child as a memorial of the departed, and the father gave it up. They named her Catherine Sophia, and seem to have cared for her with great judgment. Remarkable physical health, harmonious mental development, and considerable musical attainment have been the result. The wealth of love thus bestowed upon her she fully paid back, and, in her ready use of the manual alphabet and of the sign-language, she has been to her adopted father and mother a great source of comfort.

On the 23d of February, 1845, death again invaded the circle of his cherished ones, bereaving him, on the same day, of both mother and grandmother; and it is a singular circumstance, of which Mr. Burnet used frequently to speak, that his grandfather, who died in 1848, and his father, who died in 1865, should also have taken their departure on the first day of the week; and, to make the coincidence still more remarkable, two other members of his family, Abner B. Jennings, the son of his sister Rachel, and his father's second wife, died on the very day of the month, as well as of the week, (Sunday, February 23, 1862,) consecrated by the death of his mother and grandmother seventeen years before.

During the long period from 1835 to 1867 he alternated work, study, and literary labor, and scarcely a month elapsed that there did not appear in newspaper, magazine, or quarterly some article from his pen. His contributions to the *Biblical Repository* and to the *North American Review* previous to 1847 were received with great favor. His visits to the New York Institution in the winter season kept him familiar with the progress of deaf-mute education, which he endeavored constantly to promote by his writings. The extraordinary publicity given to this Institution, with the great influx of pupils consequent thereon, has been due in a great measure to Mr. Burnet's zeal in this direction.

He took great interest in the provision made by his native State for the education of the deaf and dumb, and was wont to have frequent interviews with members of the Legislature respecting it. In 1838, at the instance of Dr. H. P. Peet, the law underwent a thorough revision. When the bill was under consideration the chairman of the committee stated that the provisions of the bill were suggested by Mr. John R. Burnet, a gentleman of Essex, and moved that the arguments presented by Mr. Burnet in support of these provisions be read, which was adopted.

After the *American Annals of the Deaf and Dumb* was established in 1847, Mr. Burnet became one of its most valued contributors. Many of his articles exhibit a remarkable power of metaphysical analysis and close reasoning. The peculiar workings of the deaf-mute mind he seems to have made a subject of special study. He figured in able discussions with Mr. J. A. Jacobs, the late distinguished principal of the Kentucky Institution, on the peculiar tenets of the latter with regard to the language of signs, and a series of articles appeared in which issue was taken between him and Professor Samuel Porter, the editor, as to the forms under which deaf-mutes apprehend words. Details of experiments made by him in the class-room added much interest to this controversy. He also defended, with great ability, the principles on which Dr. Peet's Course of Instruction was founded. In 1851 he gave an exposition of a method of syllabic dactylology devised by him, and which excited attention at the time. A history of the New York Institution for the Deaf and Dumb, published in Barnard's *Journal of Education*, and a memoir of his friend, the late Dr. H. P.

Peet, which appeared in the April number of the *Annals* in 1874, are favorable specimens of his clear style and sagacious appreciation.

In 1864, he appears, with Bethuel L. Dodd, M. D., as author of a very able work entitled "Genealogies of the Male Descendants of Daniel Dod, of Bramford, Conn.; 1646–1863." This work was one peculiarly congenial to his taste, he having a remarkable gift for patient research. The preface, which was written by Mr. Burnet, is a model of fine writing. He also wrote a history of the Northfield Baptist Church, which appeared four years later. This was with him peculiarly a labor of love, and served to endear him yet more perfectly to the hearts of the people among whom he spent his pastoral life. His descriptions of persons of prominence in the church are true word-pictures. Speaking of Rev. Moses Edwards, who was settled as minister in 1800, he says: "He had but little human learning, had read few books except the Bible, and wrote and spelled poorly, but he had eminent natural gifts. * * * The prosperity of the church under his ministry and the warmth of affection with which he was regarded by his flock have not been surpassed, or perhaps equalled, since, thus proving that human learning, though it may *adorn* the office and increase the usefulness of the preacher, is less essential than natural eloquence, a heart warmly engaged in the work and a thorough community of feeling and interest with his people."

In 1868, soon after the writer became principal of the New York Institution, the immense amount of correspondence devolved upon him made necessary the appointment of a clerk to attend to this specialty, and as Mr. Burnet desired relief from the physical labor required in conducting a farm, he accepted the position, which he filled with the ability which might be expected of one so well versed in all that related to the deaf and dumb.

Toward the close of the academic year, in June, he taught a class for a few weeks to fill an unexpected vacancy. He succeeded so well that at the commencement of the following term, in September, the principal was induced, at some sacrifice to himself, to accept his offer to perform the double duty of teaching a class and of assisting him in his correspondence. At the end of the term his fitness for the post of professor was so fully demonstrated that it was considered best to dis-

pense with his services as clerk, and confer upon him a regular appointment as professor. This was so much in consonance with his own preferences that he expressed great gratification at the change, and entered upon his new relations to the Institution with a zeal and ability that testified to the wisdom of making it. The recurrence of the annual vacation enabled him to spend the months of July and August of every year on his farm, the cultivation of which he conducted by means of hired labor. These seasons of summer rest he appeared to appreciate the more highly as they formed a connecting link between the pleasant associations of the past and the responsibilities of the present.

Though his strength was taxed by the labors of the classroom, he yet continued to write for the Newark *Daily Advertiser*, of which he had been a valued correspondent for many years. He also contributed valuable articles to a number of papers published in the interests of the deaf and dumb, and wrote interesting accounts of two successive celebrations of the birthday of the venerable Principal Emeritus of the Institution, which were published in the *Phrenological Journal*, of New York.

In 1871 he received the degree of Master of Arts from the National Deaf-Mute College, in Washington, which, in the language of one of the reports of the New York Institution, "honored itself in honoring this the most eminent of the semi-mute scholars in this country."

In 1873, at the solicitation of the president of the Empire State Association of Deaf-Mutes, he prepared an oration to be delivered on the occasion of the meeting of the Association, in Rochester, in August of that year. At his request it was translated into signs, in his behalf, by the principal of the New York Institution, as he did not feel equal to the labor of himself being present. This address contains so much practical wisdom, and is the vehicle for such sound advice to all deaf-mutes who have been released from the leading-strings of the school, that it would be well if every one of them should have a copy for frequent reference.

In the summer of 1873, after he had been teaching five years, he planned and commenced the construction of a new house upon his farm, thinking that the time might not be far distant when he should feel it his duty to indulge himself in compara-

tive repose. Humanly speaking, it is unfortunate that he miscalculated his strength and deferred too long the retirement he contemplated. In 1874 his health underwent an unfavorable change; but with that adherence to purpose which was one of his prominent characteristics, he determined to continue at his post till the close of the academic year.

On Monday, the 15th of June, his class, which was composed of the most advanced of the pupils under the grade of the high class, received its final examination; and then, but not till then, he yielded to the directions of his physician, and sought the congenial air of his native hills. As it was his intention to remain but a few days, he left his family in New York. Taken ill on the way, he arrived at the house of a niece near his home, on Wednesday evening, in a state of great prostration. He nevertheless passed a comfortable night, and rose at an early hour next morning. After breakfast he sat down to read, when suddenly he put his hand to his side, complaining of great pain. His affectionate relatives at once devoted themselves to his relief; but in a few moments his spirit had fled. The news of his death was at once communicated to his wife and daughter, who, suddenly plunged into the deepest grief, were assisted by willing hands to hasten to the spot consecrated by the presence of all that was left of him whom they had most loved on earth. His associates in the office of instruction met together, and, amid the most touching expressions of sorrow, adopted the resolutions which have already appeared in the *Annals*. On Saturday they repaired in a body to the church at Northfield, which was filled to overflowing with sympathizing friends, and, after exercises of an unusually interesting character, the remains of John R. Burnet were laid, with many tears, by the side of his ancestors in the old burial ground.

The sorrow occasioned to his co-laborers by the death of one with whom their associations had necessarily been so intimate, and whom they regarded with so much of respect on account of the value of his services in the same department of Christian effort with themselves, derived an additional poignancy from the suddenness of his departure. It would have been a comfort to all his friends if they could have had the opportunity of taking a formal leave of him, or of receiving his last messages. Especially would this have been the case with the wife and

daughter, who were so tenderly attached to him. They have, however, the great consolation that he literally obeyed the injunction of the Saviour, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." That Mr. Burnet was a true Christian those who knew him best unhesitatingly believe. His faith in the Saviour was clear, and was often expressed in the most satisfactory terms.

He was a man of singular purity of thought and life. Temperate and frugal, he had no expensive tastes. The pleasures of the palate offered him no allurements, for to food he was indifferent, except so far as it affected his health, a matter in regard to which he exercised much discrimination; and to alcohol and tobacco he was an utter stranger.

Just, honest, and honorable in all his dealings with every one, he was an upright man, without fear and without reproach. His sensitive love of truth manifested itself in all his inquiries and in all his communications. He was never willing to give up a subject till he had probed it to the bottom, and would, in his composition, ever sacrifice rhetorical effect to exactness of statement, being careful to present all the facts so circumstantially as not to create a false impression in even the most trivial respect.

Benevolence was one of his striking characteristics. The welfare of others was always uppermost in his mind. During his youth his grandmother took several girls in succession from the overseer of the poor to bring up as "bound girls," as was the custom in those days. Those of the number who are now living testify to his efforts to instruct them, and the results are shown in their superior intelligence as compared with that of other members of their respective families. One, a woman of near fifty, the last one of the number thus trained, who has a family of four interesting and intelligent girls, came to his favorite sister, Miss Kate L. Burnet, after his death, and said: "Oh! how I miss him. How much he taught me when I was a child at your grandmother's. He made a good speller of me, and taught me the names of every tree and flower and of the stars."

But it was in connection with those afflicted like himself that this beautiful trait of character was most strikingly exhibited. Nothing he could do for their benefit, as a class or as individuals, did he leave undone. Indeed, the history of his life is

but a record of unselfish devotion to their cause. As a teacher he was peculiarly solicitous for the welfare of his own pupils, counselling them individually and consulting the principal concerning them; but, though he was especially attached to these by the ties of daily intercourse, he never lost sight of the interests of the others who did not enjoy the benefit of his personal ministrations.

The social side of his character was peculiarly pleasant. In his own family he showed considerateness and affection, never grieving his wife by an unkind word or his daughter by a harsh expression. Even when most occupied by literary work, he would, at their instance, lay aside his books and papers to have a merry chat with them, answering all their questions either seriously or playfully as occasion required, and then, with a half serious, half comic air, he would beseech them to let him alone and permit him to finish his work.

With his more intimate friends he was a most genial correspondent. The trivial events of everyday life, which form to such an extent the staple topics of familiar intercourse, were divested by his pen of their common-place character as he cunningly interwove threads bright with the colors of fancy.

There was a vein of very pleasant humor in his composition which often came to the surface and made him an agreeable companion. On one occasion, years ago, after he had commenced the use of glasses, with reference, however, to the sight of one eye only, the other having been made practically useless by the disease which caused his deafness, he appeared at dinner with a pair of glasses, one of which was good, and the other, that over the useless eye, was broken. This seemed to furnish the elder Mrs. Peet, who was presiding, an appropriate opportunity for presenting a pair of gold-framed spectacles which she had provided for him. As he took off the old glasses he for the first time discovered their condition, and then, putting on the new, he turned to his appreciative friend, and, thanking her for her kind remembrance, added: "I will be careful never to present so sad and broken a *spectacle* at your table again."

In the festive gatherings of those connected with the Institution it was always deemed important that his attendance should be secured, as it was his wont to contribute something to the general enjoyment, either by impromptu observations

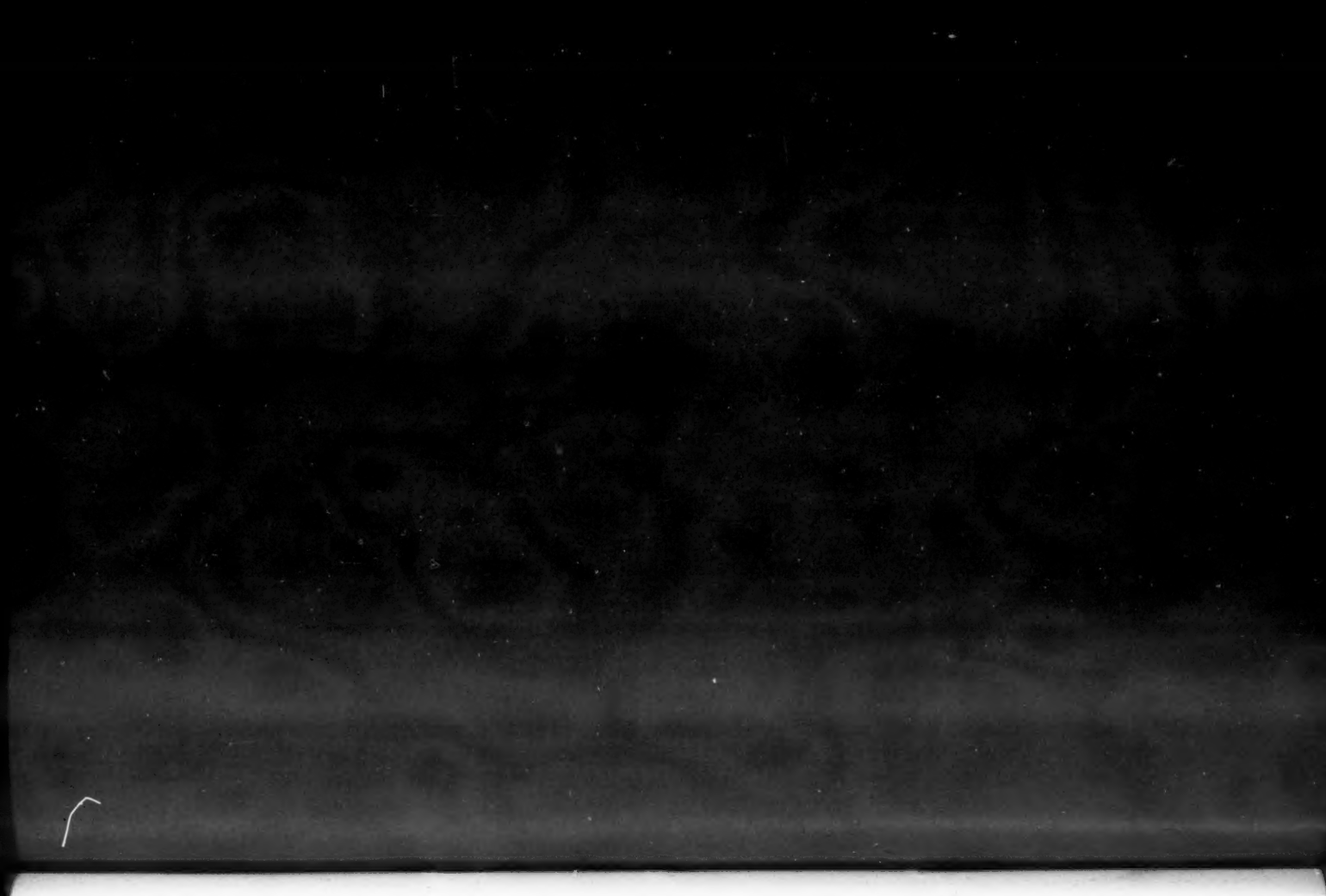
suggested at the moment or by a paper prepared to be read on the occasion; and it was often the case that the successive scenes in the entertainment would afterward be reproduced in some lively article, which gave the outside world a peep into the *arcana* of a life which, while orderly, systematic, and beneficent, is not all a monotone.

It was his opinion that the mind should never suffer too severe a strain upon it, and so he sought relief not only in the social intercourse and the variety of employment to which allusion has already been made, but also in the game of chess, of which he was very fond. His old-time friend, James Nack, a name familiar to all conversant with the more gifted among the deaf, was his favorite competitor, and they would spend hours in contesting for laurels on the chequered field. Some of the chess problems he constructed were very ingenious, and received from good judges well-merited commendation.

For fine art he did not evince any particular predilection, but by Nature he was enthralled. In his solitary rambles nothing escaped his eye. He would take in all the details of every scene. The familiar renewed his interest; the curious and novel at once engaged his attention. But his love for Nature was most conspicuous to others when she gave her grander exhibitions. In riding out he would often stop his horse for several minutes to gaze upon a fine view, and his rapt attention was often a source of wonder to his companions.

To unusual meteorological phases, such as peculiar cloud scenery, a fine rainbow, or a brilliant sunset, he always called the attention of others, and it was his habit afterward to make notes of these phenomena.

With such a temperament it may seem strange that the poet in him should not have taken precedence over the philosopher and the philanthropist; but the physiognomist, looking at the contour of his well-balanced head, could not fail to perceive that no one set of qualities had been sacrificed at the expense of the others, and that whatever he had failed to be was the result, not of cerebral defect, but of inexorable circumstance.



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